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ABSTRACT

Leadership has always had an important spiritual dimension. This book is about that dimension and how it continues to grow in importance. Leadership, as discussed, includes formal leading within education, government, business, and other fields, and general leading at any level. Part 1 of the book provides a general overview of the condition of the world, and Part 2 reviews the state of leadership. Part 3 explains the importance of Christian conscience in the scheme of things, building on the Educational Leadership and Conscience (TELC) model originally presented in the author's "Educational Management and Leadership: Word, Spirit, and Deed for a Just Society" (1993). Part 4 considers leadership in the future, and includes a discussion of the role of conscience in the financing of education. Some parallels are traced between the educational systems of Hong Kong and North America, and it is argued that education of the future should combine the best of Eastern and Western worlds to find a balance between individualism and collectivism. A "Leadership with Christian Conscience" (TLCC) model is developed that moves beyond educational administration to the general scope of leadership. Six appendixes contain some prayers, poems, and other Christian items including the case study of a successful application of leading with Christian conscience in the reorganization of a Canadian municipality by Bruce Thom and a discussion of the forgiving environment by Daniel Klassen. Two figures illustrate the TELC and TLCC models. (SLD)

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LEADERSHIP WORLDWIDE

The Christian Conscience Factor

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DOUGLAS J. THOM

WITH
MGR. BRUCE E. THOM
ON PRINCIPLED REORGANIZATION &
DR. DANIEL KLASSEN
ON FORGIVING

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The Christian Conscience Factor

Also by the Author

Thom, D.J. (1978, October). [Review of *Educational administration: The developing decades* (edited by L. Cunningham, W. Hack, & R. Nystrand, 1977)]. *Journal of Educational Administration, 16*(2), 229-231.

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LEADERSHIP WORLDWIDE

The Christian Conscience Factor

DOUGLAS J. THOM

香港教育行政學會
Hong Kong Council for Educational Administration
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©August 1996 **Dr. Douglas J. Thom**, Faculty of Education, Lakehead University, 955 Oliver Road, Thunder Bay, Ontario P7B 5E1 Canada, FAX (807)344-6807

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Thom's "Educational Leadership with CONSCIENCE" (TELC) Model, Thom's "Leadership with Christian CONSCIENCE" (TLCC) Model, the "Thom Theorem," *Corollary 1* to the "Thom Theorem," and *Corollary 2* to the "Thom Theorem" are trademarks of Dr. Douglas J. Thom.

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Speak the truth!

Speak it boldly, never fear;

Speak it so that all may hear;

In the end it shall appear

Truth is best in age and youth

Speak the truth.

Speak the truth!

Truth is beautiful and brave,

Strong to bless and strong to save;

Falsehood is a cowardly knave;

From it turn thy steps in youth —

Follow truth.

Contents

Acknowledgements ix

Introduction xi

PART ONE: The Global Condition 1

Technology 1
Family and Gender Issues 2
Visible Minorities 3
Welfare 3
Gambling 3
Alcohol and Drugs 4
Pornography 4
Law Generally 4

PART TWO: Leadership 7

In Context 7
Positive and Negative Perspectives 11

PART THREE: A Place for Christian Conscience 17

Many Questions, Few Answers? 17
Important Ideas and Background 18
Christian Essences 20
  Basics 20
  Controversy 22
  Application to:
    Technology 24
    Family and Gender Issues 24
    Visible Minorities 25
    Welfare 25
    Gambling 25
    Alcohol and Drugs 25
    Pornography 25
    Law Generally 26
Heading for a Solution 26
Thom's "Educational Leadership with CONSCIENCE" (TELC) Model 28
  Background 29
  Description 31
    The "Thom Theorem" 34

PART FOUR: The Future 37
General Prognosis 37
Leaders Come and Go 39

True Excellence: The Leader with Christian Conscience 39
    Internal Locus of Control and Intuition 39
    First Principles and Indivisible Values 40
    Viewpoints:
        The Individual versus The Group 42
        Tolerance and Acceptance 43
        Public and Private Sectors 44
        Driven or Chosen? 44
    The Fighting Saint: Convincing Others About Christianity 45
The New (Extended/Revised) Thom Model: Thom's "Leadership with Christian CONSCIENCE" (TLCC) 55
    Corollary 1 to the "Thom Theorem" 58
    Corollary 2 to the "Thom Theorem" 58
Wisdom Seeks Knowledge 60
    Part One 60
    Part Two 74
Educational Finance and Conscience 80
Some Considerations and Implications for Theory and Training 88
Every Day is a Gift from God 93

Appendix A **Some Christian Ideas** **103**

Appendix B **The Ten Commandments** (Exodus 20:3-17) **105**

Appendix C **Some Prayers and Poems** **107**
    "The Lord's Prayer" (Matthew 6:9-13) 107
    "The Shepherd's Psalm" (Psalm 23) 107
    "Broken Dreams" 108
    "Prayer of Saint Francis of Assisi" 108
    "The Cross in My Pocket" 109
    "The Teacher's Prayer" 110

Appendix D **Repent and Reorganize!: With 20 Guides Through the "Heart of Darkness"** (An Application of Biblical Leadership Principles)
by Bruce E. Thom, QC
City Manager **111**

Appendix E **Leading and a Forgiving Environment**
by Dr. Daniel Klassen
University Professor **121**

Appendix F **Leadership in Organizations** (A Lecture Outline...) **139**

Index **143**

Figures

3-1 Thom's "Educational Leadership with CONSCIENCE" (TELC) Model 32

4-1 Thom's "Leadership with Christian CONSCIENCE" (TLCC) Model 56

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This book results from the author's sustained research, publishing, and development program on "Educational Management and Leadership: Values, Finance" that began at the Ontario Institute for Studies in Education (OISE) of the University of Toronto, 1971 and continued at the University of Saskatchewan (Saskatoon, Canada), the University of Hong Kong, and Lakehead University (Thunder Bay, Canada). At various points, this program has received financial support from the forenamed institutions, the Government of Alberta, the Cavanagh Estate, and the Social Sciences and Humanities Research Council of Canada (SSHRC).

Introduction

Leadership has always had an important spiritual dimension. This book is about that dimension and how it continues to grow in importance. Essential themes are the following:

- leadership worldwide is moving from control at the top toward sharing leadership responsibility with those at the grassroots level;
- on the surface, Christianity is out of favour; science, technology, and philosophy, in their appearing to provide the answers to life's issues, undermine people's faith in God and subvert Christianity; secularism is rampant; and things such as pills, gene therapy, and computers are not the true solution;
- leadership worldwide needs Christian therapy whereby leaders nourish their bodies, minds, and souls; this involves ceasing to look for solutions in the psychoanalyst and his/her examination of the subconscious and turning to God and examining conscience instead; some leaders do not even know when they are telling lies;
- Christianity is a happy thing, and an individual's growth into it is a life-long process; to become a Christian, one needs to accept and give forgiveness; and convincing others of Christianity does not just involve telling or teaching but also listening can get a response from people; and
- values and beliefs are extremely important; the development of Christian spirit is a high priority — it is so important for the leader to work through.

This inspired the book's title — *Leadership Worldwide: The Christian Conscience Factor*. "Leadership" refers to not only formal leading within education, government, business etc. but also to general leading at any level — within a family, within a neighbourhood, and so on, or even within oneself. "Conscience" is knowledge of one's own acts as right or wrong and is beyond being culture-bound. "Worldwide" indicates that Christianity is a global influence whereby all people will be given a chance to choose it before the end of the world; Christian values transfer across cultures ranging from developed to Third World. Further, in this book, "soul" is conceived of as the immortal, moral, emotional part of a person that includes conscience, is distinguished from "mind," belongs to God, is housed in the heart, and lives on in Heaven; both the Hebrew and Greek interpretations of soul as "spirit" — the sum total of emotions, experience etc. — and "body," respectively, are incorporated. The "brain" is part of the "mind." Finally, in this book "education" refers to both formal and non-formal education.

The format of the book is to first overview the general condition of the world (PART ONE), then to consider the state of leadership (PART TWO), then to explain the importance of Christian conscience in the scheme of things — in part building on Thom's "Educational Leadership with CONSCIENCE" (TELC) Model which originally was presented in my 1993 text *Educational Management and Leadership: Word, Spirit, and Deed for a Just Society* (PART THREE), and finally to address the future (PART FOUR). PART FOUR includes material on the role of conscience in the financing of education, a critical concern for every culture's future and a particular professional speciality of mine. Also, in this final part, the fresh Thom's "Leadership with Christian CONSCIENCE" (TLCC) Model is developed and applied, built from my observation that great leaders are moral and have a deep understanding of democracy. Appendices contain some prayers, poems, and other Christian items, including Bruce Thom's case study of the successful application of leading with Christian conscience with respect to the reorganization of a Canadian municipality and Daniel Klassen's piece on a forgiving environment. The book is intended for wide readership — all persons, Christian or not, who are interested in the subject of conscience and leadership — and for use in many sectors including colleges and universities and business. My formal advanced training is in educational administration.

Ultimately, underlying every activity are values and spirit. Out of spirit in leaders comes cognition that the following are key to effectiveness: quiet confidence and gentle wit, good listening and communicating, balance, focus, physical fitness, senses of wonder, order, duty, and humour, gaining respect, accepting criticism, living with contradiction, respecting confidentiality, and having spiritual fellowship. These topics are addressed.

In researching and writing this book, I became quite aware of the following:

- many notions about leadership exist ranging from trait theories to the thinking that leaders are not always necessary;
- many books on leadership present ideas which are suggestive of a Christian approach, but authors and publishers seem to lack courage to clearly state Christianity's importance;
- the openly Christian person needs to be able to defend Christianity against the many critics; these critics state a variety of things, e.g., Jesus was just one of those clever, convincing men who come along from time to time, Christianity and religion generally have caused some terrible wars, any religion is a crutch and is for people of weak intellect, churches are power groups to get people to conform, Christianity oppresses women, Christians are too idealistic and don't live in the real world, many leaders put on a "front" of having Christian moral principles but they act on power principles etc.; these critics have not studied Christianity hard enough — they do not understand, as they need to, concepts such as integrity, "the subversion of Christianity" (or people's twisting of its principles away from what they really are), what is "according to Christ" or "of Christianity" and what is not, the sacred versus the secular, false prophets, choosing to "be of" the existing society or world (with its reality of financial cutbacks, aboriginal protests, violence,...) or not, and so on. Also, in their criticizing, they do not realize that the Bible is just a guide, that "a matter of degree" needs to be considered, and that Christianity is hard and true; they tend to miss things. I

> began to think more positively about Christianity when I discovered that there are passages in the Bible that demonstrate that Jesus got angry sometimes, had a sense of humour, and acted in some other ways with which human beings identify. Further, I needed reasons for why Christianity is better than other religions and I found these in that (a) forgiveness is not in every religion, (b) Jesus, unlike other head religious figures, came back from death as He said he would (symbolizing a "second chance" as forgiveness does), (c) either Jesus was a liar, a madman, or He was what He said He was and, through argument, the third idea must be true (re J. Montgomery's *History and Christianity*, 1964/1965, Chicago, Illinois), and (d) Christianity tolerates other religions. I expand on these "awarenesses" in the body of the book.

When I was a boy growing up in Ottawa, Ontario, Canada in the 1950s and 60s, family, school, sports, and church (in that order) were key influences on me. I had an older sister and a younger brother, a caring father and mother (both school teachers), and there was a family dog. The importance of getting "a good education," including a university degree, was instilled in me. My parents and teachers told me that to get a good job and security in the future I needed this. They pointed to unemployed, poorly educated people who appeared to have little autonomy. At the same time, my parents and teachers encouraged me to become a well-rounded individual by developing interests beyond just academics. Thus, I was in such things as Cubs, Boy Scouts, YMCA camps, piano lessons, and all kinds of school and outside-school sports. Also, I was encouraged to be a gentleman, exhibiting self-control, opening doors for females, and so on. As a growing Canadian, I felt the strong presence of ice hockey and the Christian church. The former, I absolutely loved; the latter intrigued me, but I found going to Sunday school and church frustrating mainly because the Bible was difficult to understand. What did all these stories have to do with the here-and-now? What did they have to do with me? Why did I have to learn them? I did understand that there were Ten

Commandments that I was being asked to follow and they seemed logical and good. However, I did not understand how everyone was born a sinner and the true importance of prayer. As a youth, I felt that I had been good since birth — how could I be a born sinner? Also, I learned how to pray but my approach was somewhat detached. Each night before going to sleep I would say the prayer my parents taught me:

> Now I lay me down to sleep,
> I pray the Lord my soul to keep,
> If I should live another day,
> I pray the Lord to bless my ways,
> If I should die before I wake,
> I pray the Lord my soul to take.
> Bless Dad, Mom, Barb, Bruce, my friends,
> all my other relatives, and Tippy [our dog].

Sometimes I would add on an item concerning some problem I or someone else I knew was having. Now I say the Lord's Prayer in the morning as I wake up.

Also, I remember many nights when, as a youngster, I would stare out into the darkness from my bedroom window wondering about what was behind the stars and what my future held. My capacity for mystery and faith was developing.

I am now forty-nine years old and have a wife and two children. Through my body and mind changing and my experiences over the years, I have come to realize the truth, logic, and sense of Judaeo-Christianity. Particularly, I now know the truth of being "a born sinner" and the importance of conscience and prayer.

Besides the exposure to my parents in my early years, and to individuals such as Dr. Daniel Klassen and Jim Scali later, a few significant things happened to me that helped me to understand, mainly my making some mistakes and my experiencing death of several friends and family members through the years.

This book results from my having come to a point where I believe that to produce it is the most significant contribution I can make to my profession and my world. In the late 1970s I began serious writing on the "spiritual sickness" that I observed in education. Since that time, my convictions have strengthened and have inspired me to present the healing solutions which I do in this present work. I have been influenced by many individuals including F.J. Sheen (1949) with his ideas that before conversion to Christianity, a person knows *about* God and, after, one *knows* God, that an individual can use both reason and power in cooperation/glory with God, that faith is the perfection of reason, and that the doubts and despair of the intellectual vanish when that intellectual is converted. Particularly powerful are Sheen's ideas that people give up freedom and its responsibilities for security and that communion with God each day brings peace to the conscience. I do feel that the spiritual lessons learned by me and my generation are coming of age.

I have come to appreciate that the highest form of scholarship in any discipline involves reference to theology. Christian theology cannot be separated from logic and history. Unfortunately, disciplines such as educational administration have been slowed in development into a focus on leadership and the importance of morals and religion related to it because of peer-review processes (with respect to publications and presentations, especially) which tend to perpetuate thinking which excludes theology. In more recent years, the interest in moral leadership is a beginning.

In these times, equality, equity, and associated political correctness issues have become widely evident. This book, while acknowledging societal change, emphasizes decision-making based on traditional Judaeo-Christian values pertaining to right and wrong. The importance of fairness, justice, and compassion as developed through an individual leader's personal, one-to-one relationship with God is a main thrust. Further, the contents expand on the outcomes in everyday practice from the exercise of conscience in situations where it can be difficult to do so — in the real setting with restraints, people, and fiscal concerns, especially in multicultural and multifaith situations.

Society, family, and education are being "steamrolled" by secularism to the point where people are in danger of becoming wealthy, ignorant, and uncivilized rather than caring. When the steamroller stops, the repercussions could be very difficult to handle — with disproportionate influence from liberal intellectuals, clerics, and educators, and the media with their promotion of being militant gay and radical feminist, of expanding gambling, and so on. What often results (fuelled by the added factor of money addiction) is a negligence of ethical and spiritual values, finally ending in such things as fear, purposelessness, anxiety, neurosis, drug- and gambling-addiction, and untimely death. The situation is developing so that no one can benefit. It is like a civil war.

Secularism is a challenge. Christians must be strong. The supernatural is always being questioned. In Christianity, beliefs, though related to that which is unchanging in the Christian revelation, must address the continually shifting human condition. Freedom and responsibility are important items. Further, Christian people know that when society and family are in difficulty, educational institutions are both blamed and improved upon. Schooling must enhance students' creativity.

Again, Christianity is a happy thing. As one becomes himself/herself through this doctrine, one's confusion decreases and understanding increases. In these times, particularly with governments infiltrated by secularism, so many Christians need support in bringing modesty and fellowship into leadership at all levels.

Douglas J. Thom
Thunder Bay, Ontario, Canada
1996

PART ONE

The Global Condition

The world is continually changing. In recent years, the speed of change has been awesome. In fact, entire countries such as the Soviet Union and Germany have undergone drastic structural alteration. Democracy appears to be rising and socialism and communism declining. European countries have formed trade blocs in the interest of economic survival. Also, China is experimenting with capitalism and some democratic concepts. However, across the world, for some time North America has been viewed as a most developed area, and it is to here that other countries look for leading ideas.

This "new age" is creating both good and bad outcomes. For instance, for those who are optimistic and receptive, the general quality of life is superb. Individuals volunteering to assist others is epidemic. Medical advances are astounding. One can travel comfortably to any part of the globe. These are wonderful things! Yet, there are many bad effects as well. These kind of effects are revealed through highlighting some happenings under the topics of technology, family and gender issues, visible minorities, welfare, gambling, alcohol and drugs, pornography, and law generally as they pertain particularly to developed countries.

Technology

Technology, especially the computer, has facilitated much in our world. However, it has speeded up things to very stressful heights for many individuals. The culture strongly promotes technological development often to the exclusion of things social and spiritual. Many people believe that without a computer, no thinking can be done at all. Ripple (1986) presents the haunting thought that unless technology is checked, without doubt human notions like self, work, goodness, truth, beauty, love, ambition, motivation, aesthetics, free will... may all need redefinition (p.51).

An interesting theory is that the fast pace of life created by computers is making us uncivilized. Those who control the computers begin to blame the poor and disadvantaged others (deemed computer-illiterate) for society's problems. This is unfair especially since many of the controllers were once themselves disadvantaged, and they should not forget this. Another effect of technology is that it is causing the death of professions — despite all the advancements in communication. Outwardly, "hard knock" training and experience is being devalued. Trust in everyone from lawyers, doctors, clergy, politicians, through to educators seems to be in steady decline.

Family and Gender Issues

A war against the family is being waged (Gairdner, 1993). It is a civil war of values whereby the enemies are radical feminists, militant homosexuals, liberal churches, the public schools, the news media, liberal academics generally, and, above all, the welfare state. Coupled with tougher economic times, these things are tearing apart many families. Separation and divorce, illegitimate children, daycare while both parents are out of the home, and common law and same-sex relationships increasingly are condoned. Little conscience is associated with these. There are serious implications.

Women have much more equality in society and the workplace than they used to have. This results from a women's movement which began in earnest in the 1970s. Several effects are that women are not at home as much to care for children, men have lost jobs to women, and considerable money has been spent by society in putting women's equity in place. Of interest, many women still prefer to have a male in charge at work. Further, an attitude that men use their muscles and women their tongues to assert themselves has altered. Finally, there is concern that radical feminism will destroy the family unit and that male role models among teachers and administrators is being lost to too great an extent.

Visible Minorities

Visible minorities such as aboriginals and gays increasingly are “demanding” equality and autonomy. Equality of personhood and the principle of equal worth are essential dimensions of a democracy. Some dangers with respect to the visible minorities is that often they use overly hostile means, they can downplay the sacrifice and responsibility which accompany rights, and once they experience gains, their continuing requests can become unreasonable. The notion that minorities are "victims" can be perpetuated to an unreasonable extent. Of course, some of the effects from "visible minorities" activity come to bear on family and gender issues, among them the need for more money for society to do things for these minorities. Much of this money comes from taxing.

Welfare

Some persons are on welfare legitimately and some are not. Those who are genuinely handicapped or ill deserve support. However, those people who abuse the system — able individuals who do not want to work, and so on — do not deserve assistance. It is unfair to make hardworking, well-intentioned people pay for the abusers of the system that is in place.

Gambling

With money "tight" worldwide and jobs a concern, many governments are legalizing gambling as part of a solution. Gambling may be fun for individuals but it also addictive. It attracts organized crime, can divert citizens' money away from local businesses, and, if it becomes a habit, it leads to self-destruction, threatening relationships, and family problems such as violence and child neglect and abuse. Governments need to acknowledge that legalized gambling penalizes those who can least afford to gamble, e.g., the low income earner who gambles in an effort to get ahead. For these governments to argue that the proceeds will go to worthy community causes and that debts will be reduced is not good enough. Further, gambling (as with welfare) breeds unemployment.

Alcohol and Drugs

As our world has become more developed and closer, alcohol and drug use has intensified. This is often as a reaction to stress. Responsible drinking and using drugs prescribed by a physician is one thing, but abuse of these things to the point of self- and family-destruction is another. Increasingly, concern is being expressed about alcoholism among top decision-makers within all societal sectors, including government. People need to be reminded that bad habits are hard to break. Headway has been made with respect to people smoking less, but there is still work to do with respect to alcohol and drugs.

Pornography

Pornography is a weakness of human beings. In the "new age" of liberalism and openness, pornography has escalated. Censorship is virtually non-existent in some areas; vulgarity is commonplace. The media blatantly present such things as nudity and deviant sexual behaviour. Child pornography is of particular concern but all forms harm women, men, and children.

Law Generally

Laws are being amended and some new ones are being introduced. This is in reaction to change ranging everywhere from irresponsible use of weapons, to pollution, to careless driving, to same-sex living partners. The rate of change of laws is much greater than it used to be. It is occurring internationally. Some of these laws are for the better; some for the worse. Some serious concerns are arising. For instance, just who are these judiciary to make ultimate decisions? They are not elected people. Further, disparities between public policy and the values of ordinary citizens are prevalent (Gairdner, 1993). In many cases, government employs a vertical equity whereby opportunities for those in advantaged positions are curtailed in order to make time for disadvantaged groups to "catch up." This has the effect of enforcing "equality" at the expense of liberty, initiative, and achievement. Gairdner laments that problems are being permissively redefined and then protection for these redefinitions are being enshrined in various social charters. "Rights" become based on a notion of freedom unconnected from responsibility or duty to society. Law is a culprit when it defines acts such as homosexuality — which can harm the young and the nuclear family — as natural and acceptable. Generally, practising "political correctness" at any level can be overdone.

The global condition presents prospects and problems. It incorporates change across all of society, family, and education both formal and informal. Again, the world takes its lead generally from what is happening in developed countries such as the United States and Canada. It is through examples in North America that once again the principle that changes in society and family precede changes in educational institution programs by several years is demonstrated.

Educational systems continually are altering. In an environment of demands for funding efficiency, they are being asked to take on more and more. The thrust is to be "inclusive" and to practice "zero tolerance." Violence, racism, discrimination, and segregation are being addressed. Partnerships are popular, and parents want more input into schooling.

Interest groups such as visible minorities are asking for special consideration in educational institutions. This can produce divisiveness, e.g., can actually create prejudice and racism. No society can hold together through excessive catering to individual rights and emphasizing process over content and product.

Men's support groups have emerged in response to feminist activity. Some of the interest groups, e.g., aboriginals, push very hard the fact that they were wronged historically. The 1970s might be characterized socially as "I'm OK, you're OK," the 1980s as "I'm dysfunctional, you're dysfunctional," and the 1990s as "I'm a victim, you're a victim."[1] However, one cannot reconstruct or escape from history. Pushing the "victimization" point can divert things away from persons' owning up to responsibility. For instance, glue sniffing, alcoholism, communal rape, destruction of school facilities, and so on, on native reserves are foremost the responsibility of the natives concerned. However, a Christian is careful not to judge harshly in such matters — instead of blaming, the issue is what the Christian will do now.

Despite the problems, our culture and the democratic way are rooted in some noble values and patriotic traditions that are deemed superior to other historic cultures. A high standard is the result. Times change; true values and principles do not. It is on these values and principles that successful future leadership with conscience will be built. Everyone should take an interest.

This concludes PART ONE: The Global Condition. PART TWO discusses the complexion of leadership. Then, PART THREE presents the role of Christian conscience in things, while building on Thom's "Educational Leadership with CONSCIENCE" (TELC) Model. Lastly, PART FOUR looks at the future, including the application of a new (extended/revised) Thom Model called "Leadership with Christian CONSCIENCE."

Notes

1. Credit for this depiction goes to professor Patrick Brady.

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PART TWO

Leadership

Some minds focus on people
Other minds focus on things
Great minds focus on ideas

In Context

Important through all aspects of the global condition is leadership. Leadership is a spirited, visionary activity which can occur at many different levels, and it can be performed by a variety of people. It incorporates administration and management. In certain situations, leaders who are not in formal leadership positions emerge. Considering the world situation, what is needed is leadership in society, family, and education which will enhance the good things and improve on the bad/evil things. Since moral relativism and confusion with respect to levels and shades of truth are rampant, this is a tall order. The future generation needs some encouragement and protection.

Never before has it been so important that the character of managers and leaders be of top quality and priority. There has been a variety of approaches to the running of institutions over the years. These approaches, understandably, have been suited to the context — the complexion of society and institutions of the times. Historically, there has been a progression from ancient traditions (Chinese dynasties etc.) to scientific management (Taylor, 1923) to human relations (Mayo, 1933) to structuralism (Weber, 1947), through to systems (Easton, 1957), phenomenological/ ethnographical (Glaser & Strauss, 1967), contingency (Weick, 1969), Organization Development (O.D.) (French & Bell, 1973), and critical theory (Culbertson, 1983) viewpoints, arriving at the current emphasis on metaphor, narrative (Bolman & Deal, 1995), leader beliefs, conscience, and ethics (Hodgkinson, 1991) and the redefinition of administration and leadership as a moral/spiritual art and science (Daresh & Playko, 1995; English, 1994; Koestenbaum, 1991; Sergiovanni, 1992). Actually, this current approach has been important and present at a root level in previous eras (Barnard, 1938). In every era, the institutions reflect the society at large. (See Appendix E.)

Leadership used to take place in a society in which families were cohesive and the church had a strong influence. Within educational institutions, final examinations (with all of their anticipatory student anxiety) were considered the most effective way to evaluate, streaming students was considered logical, effective, and efficient, and White Anglo-Saxon Protestant (WASP) males dominated the administrative ranks.

Times have changed. Family breakup and new definitions of family are widespread, and many churches have given up their integrity, succumbing to the political pressures of society's changing economy, ecology, and very fibre. Lifestyles contrary to Scripture (e.g., homosexual, lesbian) are being approved, the Bible has been robbed of its authority ("it does not count as a code because it was written for a different people in a different culture and in a different age"), and the very divinity of Jesus Christ has been attacked. Priests have broken certain aspects of their vows, e.g., celibacy, to feel more comfortable. Holistic thinking pervades education to the point where some think that to use any kind of test to evaluate students is too hard on them. Destreaming is in vogue with the belief that it is the only way to effect true equal educational and vocational opportunity. Equity with respect to females and all visible minority groups is legislated. WASP influence outwardly is being eroded. Added to this is the waxing and waning of financial support for education and leniency with respect to young law offenders.

The world has opened up to toleration. Administration, management, and leadership no longer enjoy the more simplistic cultural situation of old. But, time must move on. Diversity must be addressed. The management discipline is in a tremendously dynamic, interesting, and opportune time. The responsible leader must do much more each day than check what the weather forecast is, make sure that the car's gas tank is full, and be sure to show up for appointments. The leader must keep abreast of developments.

However, caution must be observed. Just because things have developed to the point that they have does not necessarily make what we have right and truthful. Sound values must prevail. Leaders must not be weak minded or "wimpish," and they need to follow first principles.

For instance, the Judaeo-Christianity associated with WASPs is unjustly accused of being an immense problem. Yet, in all that is changing worldwide, Judaeo-Christianity remains visible and needed, and it must not be sloughed off. The doctrine is being accused of stifling progress and harming "postmodernism." But, remember that Christian missionaries civilized society and started formal education, and many good things grew steadily from that.

Some contemporary literature gives a strong impression that management and leadership is passé. This is not accurate. The world always has had and always will have a need for organization, structure, form, and bureaucracy, and people of direction within this. Certainly, criticisms of contemporary bureaucracies as being too unwieldy, wasteful, and too "top heavy" have some validity. Yet, that does not mean that bureaucracy and administration should be outright rejected. It is a matter of having appropriate size and numbers. This is what is behind "re-engineering administration" and "capacity building" initiatives. Still, responsible, courageous leaders with vision are required. Followers respect these individuals.

Much of the contemporary literature strongly promotes decentralizing power, decision-making, and leadership (particularly within education). The idea is to have many people/ shareholders at the grassroots in charge. This includes parents, teachers, and students in the case of education. There is also a favouring of younger over older leaders. But, "Do these people at the grassroots have the time, energy, money, and wisdom to do the job? Do they have the required financial background and the legal training to handle liability problems if incidents arise?" Other trends in educational decentralization are to have individual schools develop curriculum standards and to have report cards different from other schools in the same system. "Curriculum auditing" is in vogue. A real danger is that too much decentralization will lead to no one — at the top or the bottom — leading and being accountable, and a loss of standards across systems.

The required model of leadership, now, is one of a reasonable number of leaders at the top who truly understand and value democracy. They must be wise and righteous individuals who follow basic first principles such as of structure and justice. (Humphrey, 1991, Kelly, 1995, and Phillips, 1992, support this.) They understand that bureaucracy is inevitable, that it will not die, and that the challenge is to balance authority and freedom (or bureaucracy and democracy) within the culture. The gains of women in administration is impacting on this challenge. There is no room for people in charge who are drug abusers, alcoholics, and so on, as is being discovered in some current situations; people such as these may find it easy to lead a "pack of rebels," but not in better situations.

The challenge is to *personalize* bureaucracy. This has become difficult in some countries because of younger leaders being put in charge and being thought of by the "old guard" as enthusiastic but too inexperienced. This erodes good human relations.

No one denies that the global condition presents many changing, pressing problems. Leaders need to have the enthusiasm, energy, and expertise to restructure and reform in a proactive fashion and to adapt. For instance, the education system, as it reflects society at large, exemplifies power, jobs, and money. Privatization with respect to formal education is moving at a fast rate. Yet, action must be with poise and caution. To break down existing features may lead to "postmodernism" and new directions, but it could lead also to chaos as in the new Germany and the new Soviet Union.

More will be presented on the future of leadership later in this book. Now, positive and negative perspectives on leadership are overviewed.

Positive and Negative Perspectives

As in any activity involving people, leadership has both positive and negative aspects. In particular, it involves living with and sorting out contradictions.

Some positive perspectives are as follows:

- the leader can believe whatever he/she wants to believe
- positive thinking is required
- the effective leader has an integration of body, mind, and spirit; balance, good communication, and the ability to focus are key; an understanding of the sacred and the secular is important; the effective leader is first, a moral person — then comes wisdom in making choices with respect to knowledge, truth, and action
- the leader has a wonderful opportunity through his/her work to effect social justice and public responsibility
- effectiveness results when the leader is able to put issues on hold for long periods of time, to be content with the progress of things, and to laugh at problems and oneself
- a great leader hires the best applicants for positions in his/her organization, surrounds himself/herself with counsellors who are smarter than he/she is, and is willing to move to where the market for the organization's product is
- for effective educational management and leadership, one needs a sense of all of the passionate, the compassionate, the rational, the classical, and the practical (Eisner, 1979); success comes through having a conscience that recognizes as good moral conditions such shared values as love, truthfulness, fairness, freedom, unity, tolerance, responsibility, and respect for life (Kidder, 1994)

Some negative perspectives are as follows:

- the effective leader realizes that human beings have strong evil tendencies and that society generally is not very sane
- the effective leader must be able to handle criticism and to ignore that which is unfair; it helps to remember that rarely are statues for critics erected; anyone can gossip or criticize; do not "do what you do" based on your critics
- some leaders abuse their position of authority and power by unjustly ordering workers around, not telling the truth, and using hidden agendas; there can be an overapplication of control and rules and a stubborn domineering which, in the education arena, dampens the spirited, spontaneous approaches particularly of students; or, the abuse can take the form of an administrator unjustifiably promoting his/her friends within the organization, knowing that if one promotes somebody, they will do a great deal for you; some people view an organization as a "control factory," or a bordello, if too much of these sorts of things occur; service rather than control is a growing thrust
- some leaders go to great lengths to protect their reputations at the expense of others; they have the attitude that the end justifies the means and that all is well that ends well (for them personally)
- some leaders get "taken in" by the power of myths; sometimes these myths are capsulized in a catch phrase such as "don't bite the hand that feeds you" or "it's not what you know, but who you know," or they can be an idea such as that teamwork is the most effective way to accomplish things in organizations; these myths can be harmful, e.g. (referring to the above myths), sometimes a leader must oppose superiors on principle, both personal knowledge and politics are important, and teamwork, taken to the extreme, can limit the influence of creative, effective

individuals; also, teams, partnerships, coalitions etc., to be effective, need trust among members — this is often underrated

- in tougher economic times, some leaders sacrifice effectiveness (accomplishing sound goals) to efficiency (keeping costs down); they grasp the notion that "money talks," and through cutting back too much, they produce situations of inadequate quality, e.g., less qualified staff are hired, curriculum materials are dropped, and so on; a Total Quality Management (TQM) style which focuses on correcting mistakes may produce efficiency, but it can hurt such things as social justice
- in tougher economic times, the manager or leader may become obsessed about personally making money; this may lead to corruption; unfortunately, he/she forgets that money, though important, is not everything; besides, this person needs to appreciate that personal income tax systems are such that, often, to make more and more money does not bring a return to the individual which justifies all the effort required to make the money
- giving tenure to leaders can be a bad thing; they can develop an arrogant, "know-it-all" attitude, foolishly speak their mind, and they can become increasingly corrupt; just before they retire, some in charge do weird things; tenure may create narrowmindedness, and it can limit the consideration of conscience and truth (somewhat like what can happen when tenured academics on journal editorial boards control the information which is accepted for publication); in particular, tenure/security can cause people to forget about God — one's ego leads one to believe that God's guidance is not needed and that the individual can solve his/her own problems; those who play the political game, become "political criminals," and "sell their soul" need to realize the consequences; one must learn how to direct ego into productivity to the

glory of God; this does not mean that one must become an "old fogey" — repeatedly, one can have a fresh and spirited approach

- some leaders become cynical and skeptical and develop an attitude of "I don't care" toward many people and issues; they may also develop the response of "I don't recall that" or "I wasn't aware of that" (when inside they really do recall or were aware) to people who justifiably challenge their integrity; generally, these leader types have external locus of control and are into blaming others
- there are numerous "down sides" to being a leader besides those already described; one executive once described how it was not uncommon for him to handle some dozen requests from people in just his walking in the morning from his parked car to his office!; also, heavy workloads including meetings, developing teams, and community involvement take away from family life; further, in educational institutions, often when followers are discontent, they attempt to unseat an incompetent in charge (and, in the case of discontented, good teachers, they concomitantly focus on the needs of their students); thus, with term appointments and renewal by follower voting, the leader might suffer defeat; finally, upon retirement, many leaders find that they are not really appreciated, that people were happy to see them go, and they may even find that they are badmouthed when they are in retirement; the leader then realizes the significance of the expressions, "It is nice to be important, but it is more important to be nice," "Be nice to your people on the way up, because you will meet them on the way down," and "When it is over, walk away and don't look back;" to preserve his/her sanity, the leader often develops the attitude that the critics are the ones with the problems, that he/she should not take ownership of others' problems, and that sometimes the best response to criticism is no response — the leader thinks

to himself/herself, "I don't care what you think of me" and "I don't need you for my self-esteem;" without such an attitude, depression based on a feeling of moral failure could set in; one must realize that after being wronged, one can get satisfaction in many ways, without taking things too personally and getting bitter; some anger is natural and productive as a motivator, but bitterness is not healthy; one must learn to laugh at some things.

The existence of both positives and negatives (or the Yang and the Yin) within leadership is a reality. In fact, such as for any dialectics (re unification of opposites), this is what ultimately gives the leadership discipline its dissonance and energy. The real challenge is to take the most significant and powerful opposites of all — good and evil — to harness the interactive tension and energy that they release, and to direct this into things worthwhile in the global condition. It is to this that the discussion now turns.

This concludes PART TWO: Leadership. Now, PART THREE presents the role of Christian conscience in things.

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PART THREE

A Place for Christian Conscience

...the truth, the whole truth, and nothing but the truth.

Many Questions, Few Answers?

The story is told of a young man who desired to find the meaning of life. He asked a wise, older friend who said that he should travel to a particular guru who lived on the mountain top and who reportedly knew the truth. The youth took this advice and made the long journey until he met face to face with the guru.

The young man said, "Oh great guru! I have been told that you can tell me what the meaning of life is. Please, tell me."

The guru replied slowly, "Life, my son, is a deep well."

Confusion arose in the youth's face and he said, "Life is a deep well? What does that mean?"

Then, the guru looked puzzled and he replied, "Perhaps you are right. Maybe life ***isn't*** *a deep well."*

Among other things, this story illustrates the continuing human condition — one of contradictions and a testing of questions and answers.

The global condition and the state of leadership in the world reveal that there are both good and evil happenings. Many of the sociologists, psychologists and others who try to make sense of it all have many questions, but few answers. Certainly, such things as science and technology are improving the quality of physical life, but people are hurting on the social and spiritual fronts. Judaeo-Christianity — more specifically, conscience informed by Christian truth — is needed.

In this PART THREE, some important, basic ideas behind this book are presented, then, some Christian basics are overviewed, and, finally, application of Christianity to the state of the world is made.

Important Ideas and Background

There are a number of important ideas that underlie the development of this book, generally, and PART THREE, specifically. The first set are as follows:

- individuals need to hold sound beliefs and values
- both good and evil exist in the world; thus, contradictions and dialectics can be appreciated; in the contemporary complex, economic-oriented society, evil is downplayed ("the Devil has died"), as aspects of it, such as corruption and cunning, are accepted as approaches to surviving
- physical death is inevitable
- a person is comprised of body, mind, and spirit
- form, structure, rationality, logic, and responsibility are very important
- there are many ways to acquire knowledge, with intuition, as one, being quite powerful

These lead into a second set:

- one needs to think positively
- one needs to take one day at a time
- one needs to look after one's physical and mental health
- one needs balance, focus, moderation, and integration in one's life
- one cannot be a quitter but must sustain dedication, determination, patience, and practice
- one needs to have a sense of humour
- there is a need for people to de-emphasize domination of others, and
- there is a need to de-emphasize money and materialism and to emphasize the likes of relationships, sensitivity, spirituality, fellowship, honesty, mutual trust, caring,

justice, humility, decency, courage, and compassion

Before the book comes to an end, these foregoing ideas are elaborated in the context of Christianity, with special reference to leaders and their conscience.

All of the author's scholarly work over the years has been rooted in leadership with conscience — a conscience informed by Judaeo-Christianity. From youth, he has been a keen student, with a tremendous thirst for knowledge, and he came to sincerely want to find the truth. In this quest, he took some wrong paths and learned from this. Through mistakes (choosing unwisely), handling the consequences wisely, and with support from others, he strengthened his belief (planted in early childhood) that Christianity is the truth.

Some readers will say, "But, there are many other religions. Why are you putting Judaeo-Christianity above all of these others? What makes it the truth or the best religion?" These are fair questions, along with many others, which the author had to address.

The author took some time to cut through things. He had been raised with the notion that the main purpose of education, the University, and scholars is to seek truth. His entire life, he has sought such with enthusiasm. He purposely took formal education programs in science and arts to enhance his journey. At points along the way, he would feel an emptiness and not understand why; but, with the help of others, both inside of and, most important, *outside* of the University, he truly discovered his spiritual dimension. This began in Saskatoon, Saskatchewan in 1977, continued in Thunder Bay, Ontario and in Hong Kong, and is now ongoing in Thunder Bay. The contact with this dimension began with a Lakehead University colleague pointing out how scholars can lose perspective on the basic concepts of right and wrong and good and bad, that post-secondary institutions tend to be secular humanist institutions, and that the world outside of the University and that of the University are different in many significant ways, beginning with the fact that universities are their own closed communities. To keep perspective on ordinary people, one must make contact with the real world. Post-secondary institutions are valuable, but they do have some deficiencies.

The author came to the realization that he has always been operating from a Judaeo-Christian base, but he had not appreciated how difficult a thing this is to do. As a child, he had gained the false impression that everyone was Christian. Luckily, at key points in his life, he has met spiritual persons who have enabled him to sustain his faith.

Before discussing some common controversy surrounding the doctrine, the basics of Christianity are presented from the author's point of view. One must be careful to not distort the words of the Bible. "Judaeo-Christianity" is the term often used whereby the stories of the Old Testament (before Christ) and the New Testament (after Christ) move one into the other. For the remainder of this book — in which the beliefs and actions of Christians are the focus — the "Judaeo" portion, which ties to the Jewish community who believe that the Messiah is yet to come, will not be used; the term "Christianity" alone is used. (Of interest is that in recent years many Jewish people are becoming Christians.)

Christian Essences

Basics

Following is a summary of what Christianity teaches:

- life is difficult, with the presence of evil
- God made the universe and the things in it, including the people
- God placed His son, Jesus Christ, on the earth almost two thousand years ago to prove the existence of (to reveal) God; Jesus was born a Jew of a virgin mother, Mary, who had a husband named Joseph; Christ was born in Bethlehem, Judaea, about December 25th. (There is controversy as to whether the place and date are accurate.); in His life, he wandered about the land performing miracles and generally serving others; He had a group of twelve close followers/friends (disciples); He

angered the authorities, and one of His disciples, Judas, betrayed Him by arranging to have Him turned over to Roman soldiers who crucified Him; before His crucifixion, at thirty-three years of age, Jesus told His friends that He would momentarily return to earth after His death to prove that He indeed was the Son of God; He did return at Easter time; Christ died on the Cross to pay for the sin of all people; His birthday, called Christmas, is celebrated on December 25th; His Resurrection is celebrated on Easter, that usually occurs in the month of April

- human beings are sinful and imperfect because of their separation from God, and their only way to salvation and eternal life is through Jesus Christ; Jesus himself never sinned; all Christians are unworthy; in a Second Coming, a time in which the world will be in extreme turmoil and under one world-government, Jesus will take all believers to Heaven; one must accept Christ through being childlike but not childish
- God has Ten Commandments which he wants people to follow; they are the following:
    1) Thou shalt have no other gods before me;
    2) Thou shalt not make unto thee any graven image [idol];
    3) Thou shalt not take the name of the Lord thy God in vain;
    4) Remember the sabbath day, to keep it holy;
    5) Honour thy father and thy mother;
    6) Thou shalt not kill;
    7) Thou shalt not commit adultery;
    8) Thou shalt not steal;
    9) Thou shalt not bear false witness [accuse anyone falsely]; and
    10) Thou shalt not covet [wish for what others possess]. (See also Appendix B.)

These appear in Exodus 20:3-17 and were conveyed to the Israelites by Moses at Mount Sinai; the covenant consisting of the tablets on which these Commandments are written in Hebrew is still being sought.

Many of the following points stem from the Commandments:

- treat other people kindly (with compassion, love, grace, mercy, and so on) as you yourself would like to be treated. ("Do unto others as you would have them do unto you.")
- eventually the meek (those with humility/modesty) inherit the earth
- such things as understanding, justice, truth, wisdom, and righteousness are of a higher order and require study, time, and patience to grasp
- a leader should be servant to the followers; further, a Christian follower supports the leader but demands justice in that leader
- be thankful, hospitable, and generous; be forgiving
- work hard and for the glory of God
- be obedient to God
- do not be racist
- God is a good god who wants people to live with faith
- leave the judgment of others to God
- pray to God daily
- there are many teachers and doctrines which promote other than Christianity and these are false and not to be followed

Controversy

Not everyone accepts Christianity as the truth. Following are some key fears, pleasures, and factors generally that these people cannot reconcile with respect to the doctrine:

- fear of being labelled as idealistic, narrowminded, and naive
- sexual temptation
- increasing dominance of technology over people in society
- radical feminist and militant gay criticism
- media emphasis on cynicism, sarcasm, and skepticism in the world
- ridicule of Christianity as pure fiction — a bizarre story of a man wandering around performing miracles
- the many seemingly contradictory statements in the Bible
- the presentation of God and Jesus as entities to be feared rather than to be joyful about
- unchristian behaviour by Christians, including members of the clergy
- competing religions which claim to be equivalent to Christianity and secular humanism that, among other things, denies evil, claims relative truth, and promotes the idea that people alone can solve their people problems; historically, religion differences have been at the root of some terrible wars
- belief that, as times change, the Christian religion must compromise and reinvent itself or be discarded.

Generally speaking, one must take the time to study and understand the Bible in order to see the truth. This is hard work, and many of the critics have not done it and do not want to do it.

Below is an application of Christian doctrine to the dimensions of the global condition which were presented in PART ONE. In effect, this is a brief presentation of the position that Christianity holds on these issues, and it is derived from a general consideration of the question, "What would Jesus do?" (This is the greatest question in all of human life as presented in Sheldon, 1956, p. 147.)

Application to:

Technology. Our world strongly promotes technology often to the exclusion of things spiritual. Christianity supports technology in moderation, with a caution that to emphasize materialism over social and spiritual things ultimately can harm people.

Family and Gender Issues. Beginning in the late 1960s, society set out to remove smoking because of its health hazard; the effort has proved somewhat successful. In the 1970s, the plight of women (including single mothers) became high priority, as did that of the handicapped and ethnic minorities. In the 1990s, the radical feminist and gay rights movements are escalating. Legislation that gives the same benefits (rights and responsibilities) to same-sex couples as to regular married couples is appearing.

Christianity supports the traditional family. It clearly states that a man and a woman who marry should stay married, that those who marry should be of the opposite sex, that children should not be born out of wedlock, and that parents should look after their children. Families should work at staying together and do so in a way that gives traditional good guidance to youths. Thus, Christian truth does not approve of many of the family forms that are witnessed in these times, e.g., divorced couples, same-sex parents, unmarried parents, and so on. Christianity has compassion for gays — knowing that they are human beings with imperfections like all human beings — but the doctrine does not accept or support their lifestyle. Historically, civilizations that have opened up to gays have regressed.

Christianity supports the enhancement of women. There were many women leaders in the Bible (e.g., Esther, Deborah, and so on). However, Christianity does not support radical feminism that leads to undue family neglect and disintegration; such feminism would be viewed as a sin. Children need care from both their father and mother in a cohesive family situation. Also, the Bible cautions against men becoming feminine — a man should stay manly. Not all women support feminism in the form that it has become; this provides some hope in all of the family and gender issues phenomena.

A key point is that to support something such as removing smoking or the enhancement of women, the handicapped, and ethnic minorities is quite different from supporting radical feminism or gay rights (with respect to militant gays or otherwise). The Christian cannot accept the degree to which the latter two could destroy the traditional family, thus jeopardizing children.

Visible Minorities. Christianity supports equality of personhood and the principle of equal worth. Thus, it supports equal rights but qualified with sacrifice and responsibility equality; with each right comes a corresponding duty. This truth does not support violent or unreasonable means to achieve equality. Also, it supports tolerance, but not acceptance, of minorities which are at extreme odds with the truth.

Welfare. Some people are on welfare legitimately and some are not. Christianity supports those who are handicapped or sick to such an extent that they truly do need assistance; this truth does not support those who abuse the system, thus making hardworking people unfairly pay for them. Christianity states that every person should work for the glory of God.

Gambling. Gambling, in the sense of taking risks, is supported by Christianity. However, responsibility is crucial. The doctrine does not support a gambling habit that leads to self-destruction, threatening relationships, and family problems such as violence and child neglect and abuse.

Alcohol and Drugs. Christianity recognizes alcohol and drug use by people and supports *responsible* use. (Heavy drugs are to be prescribed by a medical professional.) However, as with gambling, it does not support use of these to the point of self- and family-destruction. Any negative addiction is viewed by Christianity as being rooted in natural human weakness.

Pornography. Christianity recognizes pornography as a weakness of people. It does not support it because of its harm to women, men, and children.

Law Generally. Christianity supports law that has a Judaeo-Christian base. Thus, it would not support such things as legalizing pornography. God's laws (the Ten Commandments) are ultimate. They are to protect a person from oneself! Some man-made laws are not in the Christian spirit.

In all of this, facts are often distorted to gain support for causes. For example, the media report statistics on the number of gays in society or on child poverty etc. that are much higher than they really are. Many of the media people are themselves gay, feminist etc. This is important to realize.

Heading for a Solution

The global condition continually alters. (Mills and Simmons, 1994, provide some analysis.) Moreover, Christians will find it increasingly difficult to apply their perspective within a world that by definition is complex and increasingly secular and has become a "tolerance" world (also, a world fixated on "abuse" and "harassment" much of the time). Some good things are occurring, but there is a significant need for quality leadership to deal with the evil things that are there too.

Mainstream society seems basically foolish and bad. Individuals have bad and good in them, and they can be deceitful if given a big chance. Also, in many respects, education theorists have gone overboard in shaping a somewhat unwieldy, irrelevant formal education situation that they claim is a solution. Technology, money, and global competitiveness are not all of the solution.

One must consider carefully in order to understand and to operate effectively in the contemporary situation. For instance, it should be realized that socialism/communism and democracy can be more closely tied than people think. They pretend to be at odds but, in a sense, are different only in that communist ideology cannot be applied easily. Also, society ultimately operates from an economic model. This helps to comprehend the general situation in many of today's educational systems.

Educational institutions tend to be driven by a capitalistic system. Current structures and methods seem to be attempting to produce peaceful, law-abiding, submissive student products — people who will fit into the jobs of the future without arguing with bosses, owners, and leaders. Destreaming or detracking for secondary school instruction — a system that can keep achievers down — is a case in point. But, the reality is that society is somewhat violent — not that peaceful — so schools can mislead. The 1960s were somewhat of a bad era with respect to solid moral values, and a long-term effect is now being seen. It appears that many angry students came from the parents of the 1960s. A main view is that future citizens need to fit passively into a cheap labour-type of future society.

The situation is complex. Yet, there is hope and direction for leadership. Christians facing reality and dealing with it is a solution. Confusion results from people having lack of patience. The world is becoming very cost-effective and cost-efficient minded. Declining public sector resources are a widespread fact. Further, freedom and democracy are very complex. Especially in pluralistic, multicultural societies (where the attempt is to have harmony and to right wrongs), responsibility, discipline, ethics, and conscience are required. True democracy implies experiencing rights and responsibility conflicts, including some of the perceived overcompensation with respect to particular interest groups and the disproportionate taxing of the middle class to support social programs. Vertical equity, whereby formerly disadvantaged groups are given advantage and those formerly with advantage are held back, is "in" for awhile. Elitism is being deemphasized. That is reality.

As a solution, the individual must have beliefs. This will alleviate insecurity in these times. Christianity is the desirable belief system. It is a sound, time-proven doctrine that acknowledges that one must serve somebody (ultimately, God). Most important, modern Christianity works hard at cooperation with other religions and disassociation with politics and economics.

As has often been the case at points in history, society is into a values' crisis. The media have created a high standard of living expectation with their images of exotic homes and lifestyle. Now, with economic problems, people are required to reduce these expectations. What is important in all of the reform/restructuring/re-engineering activity is that the quality things from before are kept — that not everything that took such a length of time to create is discarded. The right people need to be involved in the changes. As jobs disappear, leaders need to have compassion in downsizing. "Corporate anorexia" must be handled carefully. Some strategies could be drawn from previous eras of economic depression, all the while allowing for changes that have occurred since then (e.g., a more educated populace, unions etc.) and thinking of the younger generation as the future. More secure workers in organizations could be asked to share their salaries with others who would otherwise lose their jobs. Early-retirement packages can be offered; they need to be of a humane nature, with employees free to choose or not. In trying times, great leaders work on preserving integrity; to be fair and just pays off in the long run. Worried workers should realize that there always will be jobs in the realms of food, clothing, shelter, and entertainment. Foremost, what is required in this situation is mind and character development. Christianity can help in its inner, visionary way.

Thom's "Educational Leadership with CONSCIENCE" (TELC) Model

Over the years, the author developed Thom's "Educational Leadership with CONSCIENCE" (TELC) Model. This grew out of his training and experience as a school teacher and his teaching, research, development, and scholarly writing as an educational administration professor internationally. It is a model which is rooted in the thesis that, in a culture, law and moral values stem from theology, and it has important relevance for the future.

The same Christian basics that were applied in the previous section to the global condition underlie the Thom Model. Now, the background to and a description of the Model are presented before leading into a discussion of the future in PART FOUR.

Background

As abovementioned, Thom's "Educational Leadership with CONSCIENCE" (TELC) Model finds origin in the discipline of educational administration. Educational administration is characterized by complexity. It has a multitude of faces. There are several schools of thought surrounding how to address it. There are the theorists and the practitioners who often exaggerate the gap between theory and practice. However, theory is, in the end, just information that describes, explains, or predicts phenomena, and there is nothing more practical than a good theory. Some individuals analyze educational administration according to the person, the job, and the environment. There are proponents of each of the following approaches: scientific management; human relations; structuralism; systems; phenomenology/ethnography; contingency theory; Organization Development (O.D.); critical thinking; metaphor; narrative; and ethics and morals. (See Appendix E.) Educational administration often is viewed as an applied behavioural science. There are those who are most interested in the training or preparation of educational administrators. (Training implies conditioning and needs to occur along with formal education — which develops critical thinking abilities; there is an analogy to a sport such as ice hockey.) Those who teach educational administration find that the subject content falls into the following general categories: setting, structures, and roles; educational law; educational finance; politics of education; and planning, change, and the future. Cutting across all of these categories are theory and research and history. (Rizvi, 1993, is a journal special issue on Educational Administration.)

Globally, there are several networks or "connections" with respect to educational administration. To name the main ones, there are an American connection (epitomized by the University Council for Educational Administration - UCEA), a Canadian connection (e.g., the Canadian Association for Studies in Educational Administration - CASEA), an Australian and New Zealand connection (e.g., the Australian Council on Educational Administration - ACEA and the New

Zealand Council on Educational Administration - NZCEA, respectively), a British connection (e.g., the British Council on Educational Administration - BCEA and the British Educational Management and Administration Society - BEMAS), a European connection (e.g., the European Forum on Educational Administration), and a Hong Kong connection (e.g., the Hong Kong Council on Educational Administration - HKCEA - that the author was integral in establishing). Also, there is the Inter-American Society for Educational Administration - ISEA. Further, within these connections there are subgroupings. For instance, within the U.S., there is a National Association of Secondary School Principals (NASSP), a Phi Delta Kappan (PDK) group, and the American Education Finance Association (AEFA); also, there is a University of Chicago graduates' connection, as for many other universities with educational administration graduate programs. Within Canada, each province has associations of school administrators (e.g., the Ontario Council for Leadership in Educational Administration - OCLEA and the Ontario Association of Secondary School Principals - OASSP). New Brunswick has Principals in Council. Further, there are University of Alberta, Ontario Institute for Studies in Education, and University of British Columbia graduates' connections, and umbrella groups to educational administrators, e.g., the Canadian Education Association (CEA) and the Canadian Society for the Study of Education (CSSE). There is a Canadian Association of the Deans of Education (CADE). Within Australia, Monash University and Deakin University connections are strong. Overall, the Commonwealth Council for Educational Administration (CCEA), originally based in Armidale, New South Wales, Australia and now in Luton, Beds., England, brings together many of the groups from around the world.

From entering the profession of teaching and educational administration at a young age and through sustained hard work, the author developed a wealth of experience and global knowledge. In the 1970s, he began his research and publication on values with respect to educational leadership. This scholarly work led into his CONSCIENCE Model that was initially formulated during the author's tenure at The University of Hong Kong in the early 1980s, before being developed and then published in 1993. In the vein of Coombs in his publishing *The World Educational Crisis: A Systems Analysis* (1968), the author views the Model as one which informs and provides analysis and hope for the future. It was developed within the educational milieu and has broad application through the clear interplay among education, society, the law, moral values, and its Christian features.

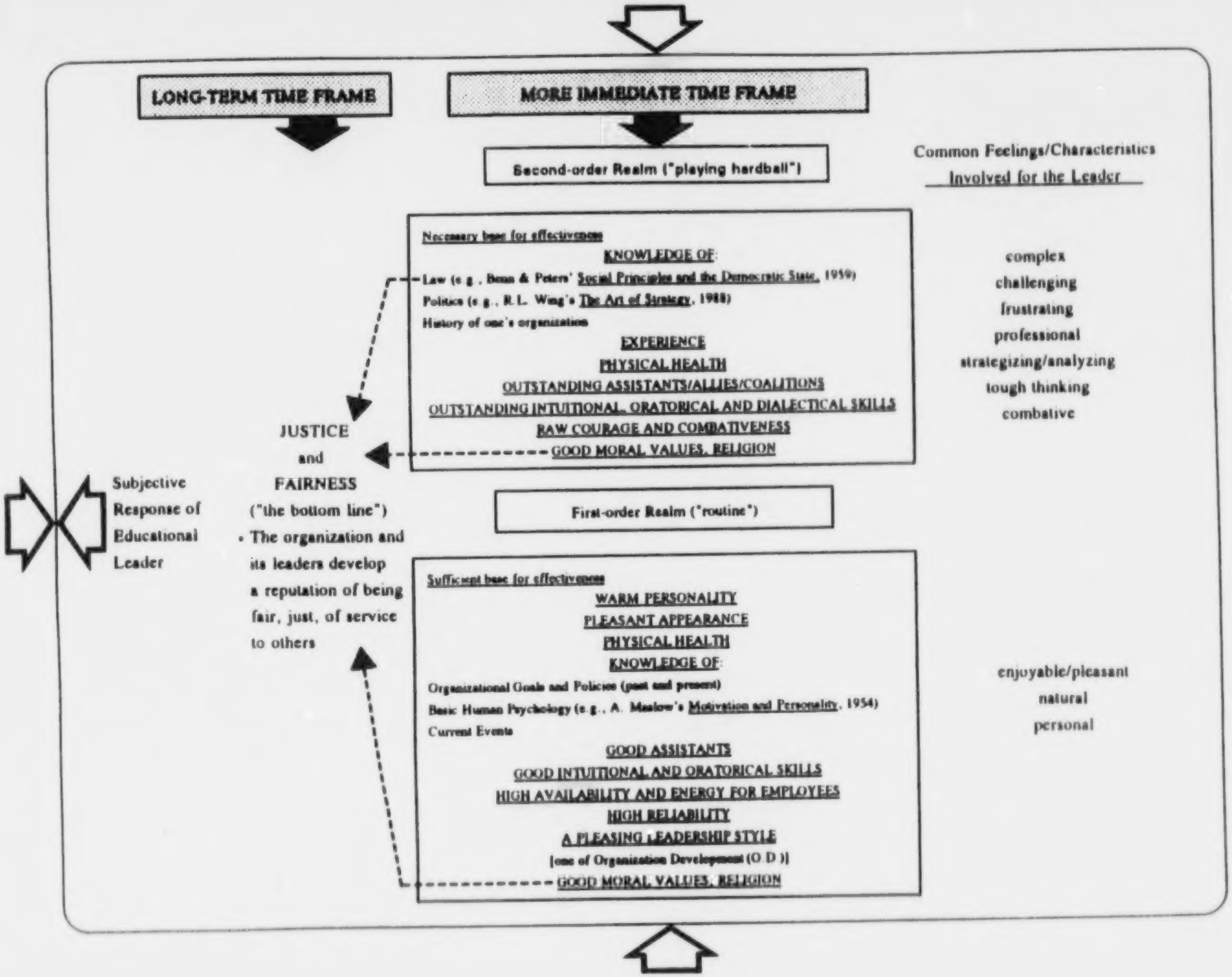
Description

Conscience is the voice of God telling us what is right and what is wrong. Thom's "Educational Leadership with CONSCIENCE" (TELC) Model appears in Figure 3-1. This original postpositivistic model was first published in *Educational Management and Leadership: Word, Spirit, and Deed for a Just Society* (1993). It addresses values and applied ethics, in the context of the reality of organizational power and politics and the bureaucratic dynamics of individualism and collectivism.

Figure 3-1

THOM'S "EDUCATIONAL LEADERSHIP WITH CONSCIENCE" (TELC) MODEL™

Collective Needs and Wants of "Publics" (students, parents, teachers...)



LONG-TERM TIME FRAME
MORE IMMEDIATE TIME FRAME
Second-order Realm ("playing hardball")
Common Feelings/Characteristics Involved for the Leader
Necessary base for effectiveness
KNOWLEDGE OF:
Law (e.g., Benn & Peters' Social Principles and the Democratic State, 1959)
Politics (e.g., R.L. Wing's The Art of Strategy, 1988)
History of one's organization
EXPERIENCE
PHYSICAL HEALTH
OUTSTANDING ASSISTANTS/ALLIES/COALITIONS
OUTSTANDING INTUITIONAL, ORATORICAL AND DIALECTICAL SKILLS
RAW COURAGE AND COMBATIVENESS
GOOD MORAL VALUES, RELIGION
complex
challenging
frustrating
professional
strategizing/analyzing
tough thinking
combative
Subjective Response of Educational Leader
JUSTICE and FAIRNESS
("the bottom line")
• The organization and its leaders develop a reputation of being fair, just, of service to others
First-order Realm ("routine")
Sufficient base for effectiveness
WARM PERSONALITY
PLEASANT APPEARANCE
PHYSICAL HEALTH
KNOWLEDGE OF:
Organizational Goals and Policies (past and present)
Basic Human Psychology (e.g., A. Maslow's Motivation and Personality, 1954)
Current Events
GOOD ASSISTANTS
GOOD INTUITIONAL AND ORATORICAL SKILLS
HIGH AVAILABILITY AND ENERGY FOR EMPLOYEES
HIGH RELIABILITY
A PLEASING LEADERSHIP STYLE
[one of Organization Development (O.D.)]
GOOD MORAL VALUES, RELIGION
enjoyable/pleasant
natural
personal

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In the TELC Model, the overall milieu is one in which the leader provides a subjective response to the collective needs and wants of the various education "publics" (e.g., students, parents, teachers etc.). The main components are as follows:

- several realms/levels are involved; the educational leader's activities are categorized under First-order and Second-order Realms that pertain to "routine" and "playing hardball" involvements, respectively; "routine" realm activities generally effect satisfaction and enjoyment and allow the incumbent to "be himself/herself" — an example of such an activity is organizing a staff meeting; "playing hardball" realm activities involve increased risktaking, frustration, and combativeness that certain incumbents will enjoy, but that others would prefer to avoid — an example is trying to resolve a grievance; the Model, down the centre, depicts levels of "necessary base for effectiveness" and "sufficient base for effectiveness" associated with the second-order and first-order realms, respectively, and (to the right) indicates the corresponding common feelings/characteristics involved for the leader
- there are two time frames involved — more immediate and long-term:

> The critical core of "Educational Leadership with CONSCIENCE" is revealed when the longer time frame is considered. Doing this projects to "the big, broader picture." This is the frame in which the true worth of the administrator/leader and the educational organization is assessed. Is the leader just and fair? Is the organization just and fair? One is talking here about the moral fibre of things. In this frame the administrator now "pays for" his/her poorly based decisions made in the first-order and second-order realm arenas. Winning battles unfairly leads to "losing the war."
>
> •
> •
> •
>
> James (1965) has stated emphatically that a schoolman's authority is a privilege that must be earned over and over again. This reinforces that *time* is an important factor in "Educational Leadership with CONSCIENCE." (Thom, 1993, p. 163)

- the root leadership style from which the model grows is that of Organization Development (O.D.)
- justice and fairness form "the bottom line" in the Model; to be effective, the leader

needs to exemplify these at all times.

> In the Thom model the educational leader acts with conscience, performing deeds which are characterized by justice and fairness. Justice may be thought of as a universal view of what is right, and fairness as a subjective view of what should be. Justice affirms human worth and dignity and human rights; it means such things as caring, equality, and righteousness. Justice is what is right for the society.
>
> In a primary sense everyone knows what fairness is. Even children know it (e.g., "It's not fair! — Jimmy got two more cookies than me!"). It has to do with what is correct, honest, appreciative, and according to the rules. Fairness is directly connected to one's character and value system — to one's ideas about what is right and wrong. (Thom, 1993, p. 164)

The "Thom Theorem." Associated with the Thom Model is the "Thom Theorem,"™ stated as follows: *Conscience drives behaviour in mature individuals.* This recognizes that self-will may be at odds with conscience.

Further, conscience is knowledge of one's own acts as right or wrong. In Thom's "Educational Leadership with CONSCIENCE" (TELC) Model, conscience is informed by Christianity. There can be and should be leadership (everywhere) based on this conscience. This is not a conscience that is consumed by foolish feelings of guilt. It is a conscience upon which educational systems historically are founded and that nurtures such things as empathetic dignity, respect, grace, forgiveness, service, and equality of personhood among all people, resulting in true democracy and positive developments. (See Sheen, 1949.)

PART THREE: A Place for Christian Conscience concludes here. Next, in PART FOUR, the Christian basics and Thom's "Educational Leadership with CONSCIENCE" (TELC) Model are employed to produce a new (extended/revised) Thom Model for application to the future.

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PART FOUR

The Future

Eventually, every person faces the consequences.

General Prognosis

No one is able to give firm details about what the future holds. However, the global condition and leadership are indicating trends that allow for some reasonable prognosis. Technology will continue to advance, speeding up our lives, and possibly will make more and more people less human. The war against the family and the battle of genders will continue, as will demands from visible minorities. These social phenomena are not likely to slow down. This does raise the point of, "just how will people get along in the future?" Will it be more difficult for males and females and harder for people from different backgrounds to cooperate and generally get together? Will marriage be less prevalent? It is true that the women's movement has enhanced women's position — from this point, what can the culture bear? Will militant gays cause societal destruction? Governments seem serious about cleaning up welfare abuse but it will take some time. Also, they are taking steps to work against pornography, drugs, smoking, and crime. However, they do not seem too serious about ridding our world of gambling and alcohol.

Within developed societies, there is increasing tension between individual rights and the common good. Such things as money and sex oftentimes seem to be the main motivators out there. These societies are into a complicated dynamic of, on the one hand, trying to think globally and, on the other hand, being encouraged and pressured by declining funding to become more locally oriented. In attune with this is growing politicalization of education with its restructuring, reform, and re-engineering, and serious attempts to broaden the definition of education to include actively both formal and non-formal (life-experience) forms. Partnerships and decentralization are in vogue, and such a community orientation is likely to continue.

The whole world includes developed, underdeveloped, and developing countries. In a sense, Third World countries may be overshadowing developed countries. In the future, India with its large population and AIDS epidemic should be watched. (Many Third World countries have a big AIDS problem.) The new Soviet Union (Commonwealth of Independent States) is Third World. The future holds a redefining of Europe — economic pacts such as orchestrated by Denmark point to this, as does the formation of a new Germany and structural changes that have occurred in such countries as Poland, Yugoslavia, and Romania. Jobs will be of high concern. In North America, the United States, Canada, and Mexico have formed the North American Free Trade Agreement (NAFTA) to deal with the rest of the world. As usual, in the future we would expect China to be silent. However, changes in South Africa and Israel are bound to have an impact.

The post-New Age that is coming must address such extremes as the fact that in some countries children are starving whereas, in others, people have the luxury of relentlessly debating on points of the country's constitution. Many civil wars within countries continue, caused by such things as the loss of colonial power that kept order through the force of arms, countries' fragmentation following the collapse of totalitarian governments (such as in Yugoslavia), and deterioration of environmental quality. These wars involve great loss of life and human suffering that often go relatively unnoticed by the rest of the world. Personal responsibility is the wave of the future if we are to survive. This means a great need for moral education; it is claimed that a person's morals are set by the time he/she is three years old. For the Christian, development of morals (especially in youths) is the hope, and the world is maturing into what the Bible prophesies. Further, the Christian promotes Christian leadership.

Leaders Come and Go

It is important to realize that leadership is volatile. Particular leaders may upset followers, but the hope is in the fact that those incumbents will not be there forever. On the other hand, followers do not like to see effective leaders leave their posts. In some situations, leaders are not even needed. The point is that leaders come and go. Leadership has a life of its own.

This makes it all the more important that organizations appreciate good leadership when they have it. Too many in charge confuse administrator/politician/academic roles. Too many do not read. Some operate like lawyers who enjoy cases but seem not to care about the people involved. Generally, many leaders do not seem to know what they are doing, they know it, and thus they take out considerable administrator liability insurance.

Yes, solid leadership is not that prevalent.

True Excellence: The Leader with Christian Conscience

It is the responsibility of the Christian who becomes a leader to lead with Christian conscience. This effects true excellence. This conscience connotes that the leader is a "thinker" and has an internal locus of control, using intuition and operating from first principles and indivisible values in making decisions. The Christian conscience also contains certain viewpoints regarding the themes of the individual versus the group, tolerance and acceptance, public and private sectors, and whether one should feel driven or chosen. Overall, this leader needs to be a "fighting saint" who steadily works at convincing others about the truth of Christianity.

Internal Locus of Control and Intuition

Psychologists say that a person is either externally or internally controlled. The best leaders have an internal locus of control (defined through God) and use intuition. Christian conscience forms the excellent basis for this. God is internalized. Within the leader, knowledge of Christian right and wrong fuels sound intuition. Christian basics control the person; intuition leads to discovery.

To have a Christian internal locus of control is extremely beneficial. Increasingly, people have a sense of alienation from tangible powers external to them which try to shape their lives. To nurture a one-to-one relationship with God and to follow his will frees the person from these externals. Leaders (especially) can operate with increased calm (a quiet mind) in the complex world of politics. This is a world in which people may keep changing affiliations, in which leaders are advised to be careful about to whom they talk, and where political correctness is deemed the way to get approval. The excellent leader acts with calm, having faith in God's will for him/her. He/she knows that "believing is seeing." Using Christian intuition, this leader will *do* while not worrying about pleasing everyone or making mistakes. This leader knows to exert authority early, to keep people guessing, and to integrate image with vision. Deep down, this leader is a "builder" with secret thoughts of Christianity as a guide. His/her internal locus causes him/her to see the good in things, to help others who are trying to do good, and to know that nothing is ever catastrophic. Often, he/she views what others view as disease as a natural "dis-ease" that one would expect in a complex world and that eventually will disappear.

First Principles and Indivisible Values

Too much "looseness" as opposed to structure is a main problem in the world. Excellent leaders are quite aware of the problem of a person being so open-minded that his/her brains fall out. The excellent leader operates from first principles and indivisible values — the things that are time proven and keep stability in life. Christianity provides the set of first principles and indivisible values of excellence. The work of Stephen Covey (1992) speaks to this.

Excellent leaders know that leadership is more about principles and values than about control and skills. Historically, the role of the United States presidency has held to this — people have not tried to redefine this particular role.

There are lessons from history that confirm the Christian first principles and indivisible values that the leader should follow. In the spirit of Jesus, this leader serves the followers by

giving and receiving love
having faith
praying
showing gratitude
seeing the good
forgiving
helping
laughing
doing
being responsible
listening
being courteous
being honest
being thoughtful
sharing
being generous
being loyal
being courageous
being compassionate

and generally treating others as he/she wishes to be treated and leading by example. These are all in God's will. Overall, this leader is into personalizing the bureaucracy in which he/she is leading. In times such as these, this is a tall order.

Leadership must involve all of listening, focus, balance, relationships, caring, and serving. It should occur with quiet confidence and gentle wit and leave room for a release of "the child" in all concerned. What is needed is a calm, wise, and righteous mind, leading within the complex, noisy bureaucracy. Gossip is "out." The Christian approach provides the form of democratic freedom which is appropriate in the long run.

The highest order of quality leadership requires transcending the real world and politics, as we know them, to a serious engagement with faith and conscience. At the profoundest level, the excellent leader follows four spiritual principles that help him/her discover how to know God personally and experience the abundant life He promised. These are as follows:

1. God *loves* you and created you to know Him personally.

2. People are *sinful* and *separated* from God, so we cannot know Him personally or experience His love.
3. Jesus Christ is God's *only* provision for people's sin. Through Him alone we can know God personally and experience His love.
4. We must individually *receive* Jesus Christ as saviour and Lord; then we can know God personally and experience His love.

It is interesting that so rarely in books on leadership will one find the statement that to practise Christian principles and values is the pathway to excellent leadership. Some books from the 1930s contained this, but that was in an era when Christianity was well-accepted. Excellent leaders are realistic about the fact that not everyone believes Christianity to be the truth.

Viewpoints:

The excellent leader needs to have sound views on such themes as the individual versus the group, tolerance and acceptance, public and private sectors, and whether a person should feel driven or chosen. Following are viewpoints from the perspective of Christian conscience:

The Individual versus The Group. This is an age-old issue. In a society, how much should the individual be the focus and how much the group? Sometimes a correspondence of capitalism and socialism, respectively, is made to this. Many people feel that the rights and welfare of the group should take precedent — for, if the individual is wrong, to whom does he/she turn? Of interest, in places such as China, the current efforts are to break down groups in favour of the individual. The Christian stance is that the effective leader considers the needs and requests of those whom he/she serves, together with his/her formal responsibilities as leader, and then uses conscience in making decisions. The emphasis is on leader as servant.

The emphasis on team building in organization (to deal with change) must be balanced with the preservation of the integrity of the individual team members (Herman, 1994). Individual members need to be capable and comfortable with themselves, and the team needs good leadership, goals, and the sound value base of Christianity. What needs to be avoided is creating teams along the "misery loves company" lines.

Educators, particularly, are quite familiar with "the individual versus the group" debate, as it enters into considerations of fairness in evaluating students. Individualization and standardization usually are key concepts surrounding the considerations.

Tolerance and Acceptance. Society is going through a great test. Christianity and White Anglo Saxon Protestant (WASP) fibre, that for centuries have led to advancement in all areas of society, e.g., the steam engine, the light bulb, the airplane, the survival of democracy (England defeating Hitler), poetry, and so on, are being de-emphasized, and there even are efforts to discard them on the basis of their having monopolized thinking too long. The argument is that WASPs, especially *male* WASPs, over the centuries have created biased outcomes in things. British stock is being chided for always having had to have an enemy and for being racist. Now the thinking is that it is time to be more multicultural and to give others (e.g., aboriginals, women etc.) a strong influence.

However, there must be caution. Christianity and the likes of male, Christian Europeans using discipline have produced many good things. There is a long history, and the Bible is still the best-selling book in the world. This cannot be taken lightly. Some people reconstruct history so as to falsify what took place, and of them one must be wary. One should know the facts of history in order to avoid making the same mistakes as our ancestors.

The Christian doctrine provides for inclusion of all of the world's people. For instance, the Bible says that all people (e.g., Chinese, Japanese etc.) will be given a chance to become Christians. Also, Noah's son Ham was coloured which explains the origin of many peoples.

In all of this push for multiculturalism, the Christian leader, as a Christian, tolerates but does not necessarily accept all others' orientation. The "zero tolerance" initiative currently witnessed attempts to reduce conflict, yet, within education, particularly, it runs the risk of limiting freedom of speech, academic freedom generally, and eroding the desirable *in loco parentis* (with its moral value) with respect to teachers.

Generally, the Christian leader holds firm views on important issues. He/she does not want gays teaching his/her children, or as a dentist or doctor, and so on. He/she believes that being gay or divorced can affect a person as to thinking and then acting. The Christian has priorities and makes wise choices. He/she works hard at marriage and family knowing that to have a good family is a great legacy. Also, such things as taking drugs to cope is too high a price to pay for the Christian. Higher sound first principles and indivisible values determine low acceptance of this and many other things.

Public and Private Sectors. A leader who has had experience in both the public and private sectors of society can be most effective. In the former sector, public monies provide more of a "guaranteed existence" for institutions, e.g., government, hospitals, schools, and so on. Taking risks involves more potentially drastic consequences in the private sector, and efficiency must be high for financial solvency. In a sense, every leader has to decide how important money is to him/her personally and corporately. Leaders increasingly are being required to be efficient. Whether leading in a public or private arena, the Christian person practices "do unto others." Further, being realistic, this effective leader knows that "who owns the property" with respect to an institution determines "who calls the tune." It is noteworthy that the Chinese and Japanese now own much property in countries such as Canada, the United States, the United Kingdom, and Australia. They could be "calling the tune" in the future. These people are very much into "saving face" and are hard-working and family-oriented.

Driven or Chosen? Some people are driven to do what they do, whereas others think of themselves as being chosen by God to do his will. Balance is necessary. Life is such that one cannot just sit back and wait for things with the argument that one is completely waiting on God's will. God expects things of us. To do well in anything, a person must put out effort. The point is that one should go slow and steady, working diligently and with patience. To be too driven in the effort "to get ahead" causes ulcers. The leader of Christian conscience knows that the required calm and wisdom he/she needs comes from not being too greedy. "Go slowly, don't hurry; it is only to yourself that you have to go." The self is the self that God means you to be. The leader at times must have a good rest, realizing that there are seasons to an individual's life. A person's spirit is of the highest order. The chosen Christian leader realizes this and, once into the spiritual mode, follows the Trinity of the Father, the Son, and the Holy Spirit. This leader looks after his/her physical body, develops a strong, disciplined, quiet mind, and models the values and conscience of God.

Many individuals never become spiritual so as to realize how they are "chosen" by God, and part of the Christian leader's task is to help followers become so. Much of the challenge in this turns on having people realize the difference between the sacred and the secular. To define the world in this dichotomy might seem to oversimplify things. Yet, the Christian leader realizes that ultimately things either have a sacred base or they do not. The difference is extremely significant in that, in a secular approach, the person believes that he/she can carry on without God's help and, in a sacred approach, that he/she needs God's care and guidance. The latter approach reduces anxiety in the leader and others who come to realize.

The Fighting Saint: Convincing Others About Christianity

Really, the order of the day in society, family, and education is for the leader who is a "fighting saint." The world is a problematic place where much that is unchristian is evident. Many people have gone "soft" with respect to combating the things that are wrong. What are needed are leaders who are fighters, not quitters, who in word and deed provide a Christian example. These people will need to be able to take the criticism that they are acting "holier than thou," to be willing to carry the problems of the world on their shoulders, and to have considerable thinking within them that they wish to change this world. Above all, the required type of leader will have the continual task of convincing others about Christianity. Some might call him/her "a swan in a turkey patch."

The author himself has gone through numerous stages of having to be convinced of the truth of Christianity. Of course, a "fighting saint" — to convince others — must first be convinced himself/herself. For all Christians, this spiritual journey is continuous. Working within academe, the author experienced many pressures to stray from Christian conscience; in this environment, egos are large and many individuals feel no need for God. However, the author never loses sight of the fact that his experience continually indicates that Christianity is very important to people in the real world. This is especially true when it comes to the issue of death.

There are many things which keep people from accepting Christianity as truth. Some of these are mentioned briefly in an earlier section of PART THREE of this book — Christian Essences — in the "Controversy" part. Two of the most common blockers are the viewpoint that Christianity is pure fiction and the seemingly contradictory statements in the Bible.

Following are some of the deeper considerations that slowed down the author's acceptance:

- there do seem to be many contradictions and fantasies in the Bible; for instance, how could Jesus be born of a virgin? How could people have lived to be some 700 years old in Old Testament times? How could the Red Sea part like it did? How could a woman be turned into a pillar of salt in that particular geographical area where she lived? How could the walls of Jericho come tumbling down as they did? Why are women oppressed by men according to many Biblical passages? And why does a supposedly benevolent God cause people to suffer?, e.g., the death of a loved one; an earthquake
- myths are convincing and can keep a person unchristian; for instance, "don't bite the

hand that feeds you" and "God helps those who help themselves" are not "of Christianity" (i.e., not in the Bible), but many come to believe that they are and find it too onerous to follow these guidelines

- in 1988, after having a book published in which Christianity was promoted as a sound basis for schooling, the author witnessed the removal of the Lord's Prayer from the public schools; this caused confusion in the author's mind
- the author's strong interest in sport, particularly ice hockey and its traits seemingly at odds with Christianity, diverted the author's attention; and
- there was hesitancy on the part of the author to surrender his self-will to God's will; in part this was due to his childhood affiliation having been United Church — a church which in more recent years has disappointed him with its ordination of gay ministers and declining support of family.

Like the author, many people need convincing and there are ways in which "the fighting saint" can do so. Questions stated above can be addressed. For example, when one considers the mystery of the world — how little we really know, unexplained phenomena generally, things such as a person's surprise recovery from sickness, and the invisibility of germs, atoms, and molecules — a virgin birth is imaginable. Further, people could have lived so long because the world of Old Testament times was pollution free, and thus, human bodies would not decay early — in reality, bodies are made mechanically so as to last and will do so if conditions are favourable. Interesting, isn't it? Also, scientists (drawing from physics and geography) have confirmed that the Red Sea, pillar of salt, and walls of Jericho phenomena indeed could have occurred. Also, to blame God for human suffering is to confuse God and physical life. Especially the taking of a loved one in a tragic accident confuses Christians — what those who remain often do is celebrate the departed's life. No matter how a child is separated from a parent, the Christian parent knows that God has the parent watch over that offspring to a point when God wants to give the child independence or take him/her in death. Further, women were not as oppressed as some people think — the Bible must be studied and interpreted carefully and recognized as being just a guide, with its stories reflecting the times and often described in a spirit of improving on chaotic situations. Jesus certainly did not promote the oppression of women, and in many places in the Bible, females are depicted as leaders and generally are emancipated.

There are many more convincing arguments. Christianity provides, among other things, needed structure and form for people of the world. A first step for the author in embracing it wholeheartedly was to control his passions and view it from a more objective perspective. This was particularly the case with respect to his passion for ice hockey. Part of conquering this emotionally was to view the sport in a lighter way — to view it as "muscular Christianity" (just as we sometimes must lighten up with respect to religion and interpret some happenings as "holy hilarity" — e.g., a baby acting up during a baptism). Working with the concepts of values, children, and conscience within the hockey interest also helped the author to move ahead into Christianity as truth. The growing movement of born-again Christian professional hockey players, including Paul Henderson — the hero of the famous 1972 Canada-Russia Series, is helpful; Henderson is now a church minister. There is rationality in Christianity and there is so much to learn about it. For instance, the Ten Commandments were set up by God to help human beings survive in the kind of world we have — God knew people's nature. The author, through yielding his self-will to God's will and through faith and Bible study, began cultivating his personal relationship with God. Christianity transcends language and culture; it has survived worldwide as a fellowship. No person can buy their way into it. Any publication that addresses real truth must be God based. One does best to interpret one's existence from the Christian framework. Religious philosopher William Craig, in "The Great Debate" (1990), points out that for secular humanists to prove that Christianity indeed is *not* the truth is impossible to do. Things such as an overemphasis on the value of money (an alternate god), sexual temptation, alcohol, or the arguments of atheists, agnostics, or secular humanists can keep individuals from accepting the truth. (It is important to understand that everyone has values and beliefs; even the person who argues that he/she has no values and beliefs has to have some — his/her values and beliefs are none!) Some individuals shun Christianity because of Christ's call for perfection. Actually, Bible scholars feel that it would be more appropriate for the Scriptures to use "complete" rather than "perfect" in describing what God's way is, and that in the translation from the original Greek, the best interpretation was not applied. God is the creator and, as such, is constantly creating and developing humans into a "complete" relationship with him. Finally, it is important to realize that being a Christian does not guarantee life bliss — bad things do happen to good Christian people. God often tests his followers. For instance, Christian parents might see their child become a drug addict.

For an individual to be moral and wise is hard work. Many give up trying. Things such as faith and love, of course, ultimately cannot be explained — and that is part of the problem.

Some people have an adversity to just the word "Christian" (the C-C-C Word!!). For some, it may conjure up memories of an uncomfortable childhood. This is unfortunate because the world now, as always, needs good Christians both to follow and to lead. The challenge is to express to people, especially youngsters, what Christianity says in accurate, understandable, and convincing terms. This is very important for their total development. In particular, educators have a critical responsibility to shape minds and souls in a Christian conscience and not be so concerned about trying to satisfy a demanding, diverse, and confused general public that tries to determine what educational institutions and educators should be doing. However, not all in education have the right idea. Schools, colleges, and universities with their educator tenure systems and their being in the forefront of thinking and speaking can be worse than society at large for promoting bad causes.

In the future, true excellence will come from the leader with Christian conscience. In his/her "fighting saint" approach,he/she must be relentless. Besides what has just been suggested, following are points that are useful in this leader's role of convincing others about Christianity:

- remind people that the Bible is the most read book in the world
- many people who claim not to be Christian go to Christianity when a loved one dies; for instance, they attend and take part in the church funeral
- many people of "great minds" (past and present) were/are Christians (C.S. Lewis was particularly impressive); rather than being naive or "wimpy," Christians are realistic in their recognizing evil, decay, and death in real life
- many people have had God revealed to them through some incident that occurred just when it was needed; many have had a prayer answered
- people begin having trouble when they stop recognizing God as the creator of the universe and stop being thankful; further, to emphasize the individual over the group (in unchristian ways) invariably has led to the demise of whole societies; history indicates this as fact.

But, some people will need more convincing. They will bring up the issue of comparing religions.

Some people say that all religions are more or less the same - particularly when referring to the three monotheistic religions of Judaism, Islam, and Christianity. Not so. Many have been accepted for thousands of years and follow similar humanistic principles. Again (re p. xiv), Christianity leads with its unique features of forgiveness and the fact that this particular religion's leading figure, Jesus Christ, is the son of God, lived on the earth, said before he died that he would come back to earth, and did just that. Christians have a relationship with a living Jesus. In other religions, the leading figure (e.g., Mohammed, Buddha, Confucius etc.) lived on the earth and simply died. That was it. The Jesus story must be valid. People could not have made up such a story. How could the idea of dying and returning be thought up or imagined when, in reality, that is not what happens to people? (i.e., is outside the realm of human experience).

Further on competition among religions, it is interesting how Catholics energize by debating with Protestants. The former tend to view the latter as the original bad sector of Catholicism — a group who following an imperfect (not perfect like Jesus) human being, Martin Luther, "took their playing ball and went home." They formed their own group because they were discontented. Catholics cast Protestants as always on the defensive.

Some comments with respect to children and Christianity are appropriate. Child development is extremely important. Numerous things keep children, especially, from wholeheartedly grasping Christianity as the truth. Among these are the fact that adherence to strict rules is required; these rules of goodness are viewed by many children as limiting their freedom and fun. Also, the Bible stories are from "olden times" — a pre-technology era which seems remote and irrelevant to the "hear-and-now" — and old-style words in many Bible editions make reading and understanding difficult for youngsters. Expressions such as "Thou shalt not..." scare children. Further, children generally have not had a great deal of experience with death and disease and, therefore, have not had much cause to "hook into" their spiritual side. Some children have experienced evil, such as abuse, but are not able to understand the wrong as opposed to right in it. They are not able to comprehend conscience. Finally, children do not like Christianity because they find church boring.

So, how can children be convinced of Christianity? What would aid "the fighting saint?" What is needed is convincing "packaging." This involves expressing the Christian message in modern ways, starting with Bibles with revised language that children can understand. There are also special children's bibles with illustrations and audio video cassette tapes. Further, children need to have it pointed out to them by adults that everyone does have a spiritual dimension that can develop over a lifetime and that one's interest in attending church grows with maturity. It is good to mix with Christian people as much as possible. A person may choose to wait until adulthood to be baptized. The Bible is an example of what linguists refer to as "the narrative case," or storytelling, and this is an effective way to transfer values/truth down from generation to generation. Science (non-narrative) does not synthesize enough. We learn the stories of the Bible so as to know the history of our Jesus and thus of ourselves. To convince children about Christianity, "the fighting saint" tells these stories in a way that suits their age level.

Many adult individuals who grew up with Christianity are tempted to drop it. This is largely because it does not seem to be congruent with their real world. Further, organized church religion seems boring, even to adults, and oftentimes its members are too intent on collecting money. Some sociologists would say that counter culture ideas of the likes of Roszak (1969) were/are a bad influence. The following are ideas that "the fighting saint" can utilize to help the "doubting Christian" to become stronger in his/her faith. (Some expand on points previously mentioned.):

- God should be thought of in positive terms — as a loving entity, not to be feared for punishing people if they do certain human things; unfortunately, many persons were introduced to God in a negative way
- some Christians need time to choose to be part of an organized church with all its sacraments (baptism, communion, and so on); one can be a developing Christian who cultivates a strong one-to-one relationship with God and follows His will and the Bible; in that religion is man made, it is different from spiritualism; there are the "visible" and "invisible" churches — over time many Christians grow into the former from the latter; the sacraments are symbolic; in many places, church seems just a social thing but it is more
- the word "sin" scares people and the Christian should realize that it is just a word,

with both broad and narrow interpretations; God defined sins as doing things against his will/commandments, but he also said that all human beings will sin (make mistakes) and he will forgive

- following the last point, it is necessary for Christians to understand that if they have sinned, they are forgiven and should move on with their life, repenting and not repeating the sinful behaviour; ultimately, Christianity is about grace, not behaviour; the total effect of being a Christian does not show until one is in Heaven; helping others is a good way to follow
- there are three important differentiations that help Christians to increasingly accept the truth of Christianity in a world that subverts such: *first* is that concept that there are some things that are described as part of the Christian doctrine that really are not "of Christianity" or "according to Christ" — they are not actually in the Bible, and they often confuse; again, that idea of "God helps those who help themselves" does not appear in the Bible, but Christians agonize about this directive, feeling that they continually have to do things and cannot let God take over; this non-Biblical saying is misleading; it is the case, though, that the Bible has material on all things that humans face in life and that there are contradictions, just like life; the Bible is a guide which needs to be studied continually (and its message not extrapolated inappropriately) to understand; a *second* important differentiation for the doubting Christian is that of tolerance versus acceptance; Christians should tolerate gays, illegitimate babies, abortion, and so on — things not approved by Christianity — realizing that all human beings need respect and caring; but, one need not *accept* any human being's bad behaviour; the Christian "feels" for these fellow human beings but does not support their actions; Christians may be able to help these people change;

as a *third* differentiation, a Christian must be able to separate a person's position from their person; for example, if a follower is angry at the decision of a manager, he/she must realize that the manager's position necessarily requires certain behaviours and decisions — these should not be held against the manager as a person; the manager cannot satisfy all followers

- as a final point, many young Christians think that most people in the world are Christians; this is not so; Christians are chosen people who God expects hard work from in a secular world in which many are not Christians; Christians need to be of strong mind and will; historically, Christians have made a positive difference; to point to examples of wars caused by religious conflicts or to corrupt television evangelists as reasons not to believe is unfair — it is unfair to blame all of Christianity for the bad behaviour of a few Christians; one needs to realize that certain behaviours of people who call themselves Christian really may not be "of Christianity;" Jesus chose twelve disciples — just one, Judas, put on "a front."

It is understandable that people take time to accept the truth of Christianity. Some people have no religion at all and some adhere to a religion other than Christianity. To be an advocate of Christianity takes courage. The feature of forgiveness and the particular promises and role of Jesus Christ do set this doctrine in a foremost position. There is a spiritual hunger within society. Many, many individuals do not fully understand their hunger; they just feel uncomfortable.

God has built tensions into life and the challenge is for people to accept and use this tension creatively. When one clearly grasps what really is "according to Christ," one will experience the wonder and happiness associated with believing.

There is wisdom in Christianity, and ultimately one has "nothing to lose" by believing that it is the truth and being a Christian. What is worse than doubting is to discover at life's end that Christianity is true when one did not believe.

For the future, the leader with Christian conscience ("the fighting saint") has his/her work set out for him/her. He/she must not force Christianity on others but, by being a good example, influence others to choose to be a Christian. This leader needs continual sensitivity to being human. In carrying out his/her mission, he/she must appreciate that institutions can foster unchristian elitism. Also, he/she should remember that some Christians lose their way for awhile and then follow the path back, and that one can forgive a person while not forgiving that person's undesirable behaviour. "The fighting saint" needs time and a rational mind to be effective.

There are global developments that assist things. For instance, church leaders are calling for Christians to admit to mistakes over the centuries. Clear the air! Admit that terrible wars occurred because of Christianity, as did the tribunals of the Inquisition and other forms of violations of people's rights. Also, there is great hope through "church" defined in both the broad and specific sense. In countries such as China, the Commonwealth of Independent States, and Japan, Christianity and church are flowering and spreading. Liberty in practicing Christianity is growing. This should make our Christian leaders feel better and stronger as they face the challenges and criticisms.

The New (Extended/Revised) Thom Model:
Thom's "Leadership with Christian CONSCIENCE"(TLCC)

A background to and a description of Thom's "Educational Leadership with CONSCIENCE" (TELC) Model was presented in PART THREE (pp. 28-34). Its justice and fairness features, in particular, make it applicable to the values and issues surrounding society, family, and education. Concerns with respect to technology, family and gender issues, visible minorities, welfare, gambling, alcohol and drugs, pornography, and law generally come to bear on this original model, and now it can be extended to incorporate these and other ideas developed in this book and new concerns as they arise.

The extended/revised Thom Model appears in Figure 4-1.

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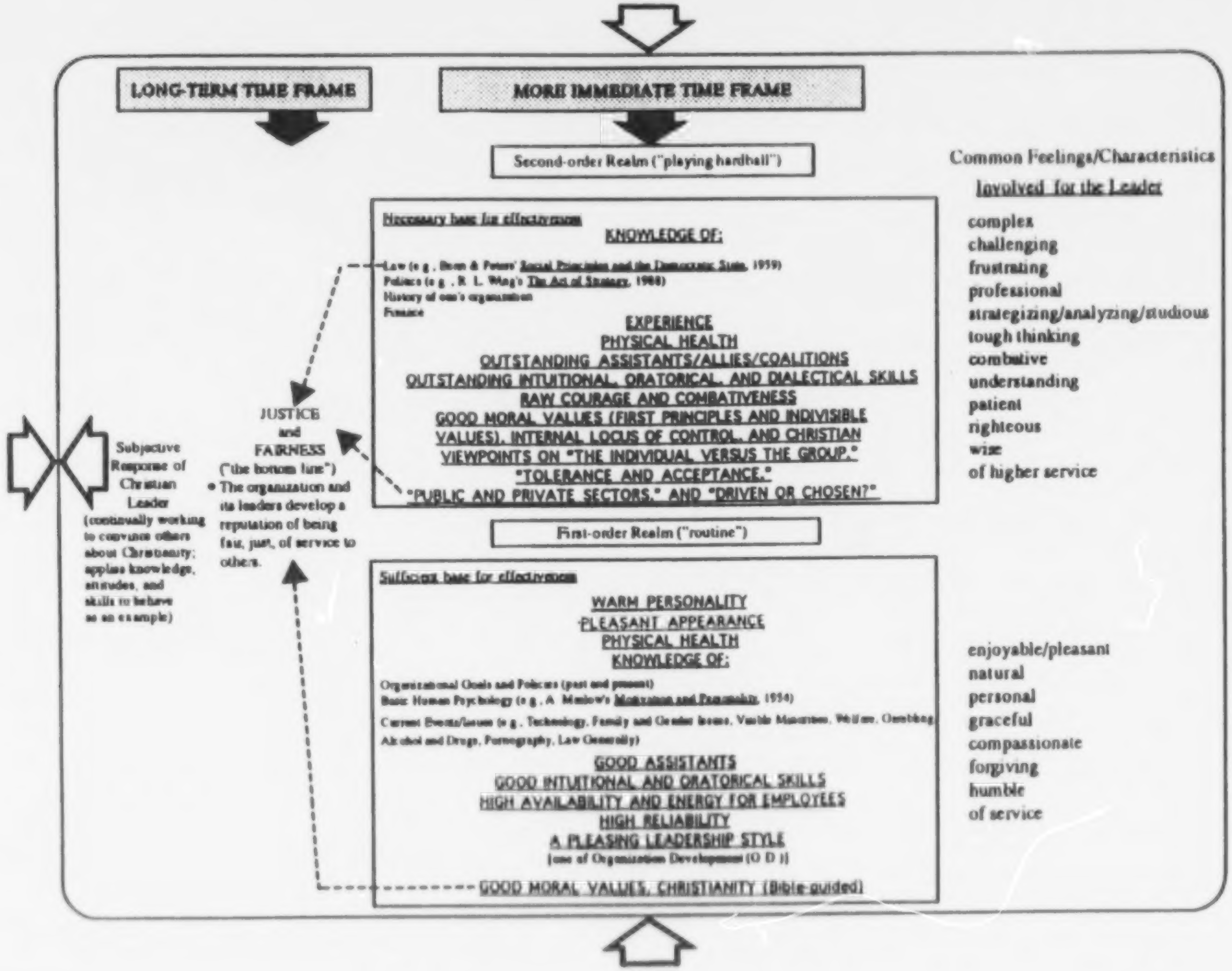
Figure 4-1

THOM'S "LEADERSHIP WITH CHRISTIAN CONSCIENCE" (TLCC) MODEL™

Collective Needs and Wants of "Publics" (Clients)


LONG-TERM TIME FRAME
MORE IMMEDIATE TIME FRAME
Second-order Realm ("playing hardball")
Necessary base for effectiveness
KNOWLEDGE OF:
Law (e.g., Benn & Peters' Social Principles and the Democratic State, 1959)
Politics (e.g., R. L. Wing's The Art of Strategy, 1988)
History of one's organization
Finance
EXPERIENCE
PHYSICAL HEALTH
OUTSTANDING ASSISTANTS/ALLIES/COALITIONS
OUTSTANDING INTUITIONAL, ORATORICAL, AND DIALECTICAL SKILLS
RAW COURAGE AND COMBATIVENESS
GOOD MORAL VALUES (FIRST PRINCIPLES AND INDIVISIBLE VALUES), INTERNAL LOCUS OF CONTROL, AND CHRISTIAN VIEWPOINTS ON "THE INDIVIDUAL VERSUS THE GROUP," "TOLERANCE AND ACCEPTANCE," "PUBLIC AND PRIVATE SECTORS," AND "DRIVEN OR CHOSEN?"
First-order Realm ("routine")
Sufficient base for effectiveness
WARM PERSONALITY
PLEASANT APPEARANCE
PHYSICAL HEALTH
KNOWLEDGE OF:
Organizational Goals and Policies (past and present)
Basic Human Psychology (e.g., A. Maslow's Motivation and Personality, 1954)
Current Events/Issues (e.g., Technology, Family and Gender Issues, Visible Minorities, Welfare, Gambling, Alcohol and Drugs, Pornography, Law Generally)
GOOD ASSISTANTS
GOOD INTUITIONAL AND ORATORICAL SKILLS
HIGH AVAILABILITY AND ENERGY FOR EMPLOYEES
HIGH RELIABILITY
A PLEASING LEADERSHIP STYLE
(use of Organization Development (O.D.))
GOOD MORAL VALUES, CHRISTIANITY (Bible-guided)
JUSTICE and FAIRNESS ("the bottom line")
• The organization and its leaders develop a reputation of being fair, just, of service to others.
Subjective Response of Christian Leader (continually working to convince others about Christianity; applies knowledge, attitudes, and skills to behave as an example)
Common Feelings/Characteristics Involved for the Leader
complex
challenging
frustrating
professional
strategizing/analyzing/studious
tough thinking
combative
understanding
patient
righteous
wise
of higher service
enjoyable/pleasant
natural
personal
graceful
compassionate
forgiving
humble
of service

72A

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Following are the new features:

- the TELC Model has been broadened to incorporate "leadership" generally, and CONSCIENCE is specifically indicated as Christian, as reflected in the new title — Thom's "Leadership with Christian CONSCIENCE" (TLCC) Model;
- the "publics" to be served are now termed "clients," in keeping with the broadened scope;
- the themes of technology, family and gender issues, and so on, of PART ONE and PART THREE of this book have been specified under the First-order Realm (Sufficient base for effectiveness, KNOWLEDGE OF: Current Events/Issues);
- Finance is added under the Second-order Realm (Necessary base for effectiveness, KNOWLEDGE OF:), in recognition of its growing focus;
- first principles, indivisible values, internal locus of control, and Christian viewpoints on the individual versus the group, tolerance and acceptance, public and private sectors, and driven or chosen? of PART FOUR of this book are added under the Second-order Realm (Necessary base for effectiveness, GOOD MORAL VALUES);
- there is more personalization with respect to the leader himself/herself; very specific traits are indicated; further, the assumption is that true greatness in leadership can result only when the leader practises Christian principles and values — this spiritual core serves him/her well in the first-order "routine" realm of leading but serves him/her even more effectively in the second-order "playing hardball" realm;
- it is indicated that the Christian leader, in his/her subjective response to clients' collective needs and wants, continually works at convincing others about Christianity — serving as an example;
- there are additions to the list of common feelings/characteristics involved for the

> leader as he/she operates in the first-order or second-order realm (indicated down the right side of Figure 4-1); the leader who accepts Jesus Christ into his/her life and develops a personal, trusting relationship with Him as master and guide will experience deep awareness and application of grace, compassion, forgiveness, humility, and service to others within the "routine" dimension; this contributes to awareness and application of study, understanding, patience, righteousness, wisdom, and higher service as he/she moves into the "playing hardball" dimension; the TLCC Model supports leader integrity and integration across the first- and second-order realms.

As with the TELC Model, associated with the TLCC Model is **the "Thom Theorem:"** *Conscience drives behaviour in mature individuals.* As well, there are two associated corollaries as follows:

***Corollary 1* to the "Thom Theorem:"™** The individual of Christian conscience who lives in constant denial (i.e., pretends things are better than they are) can have a comfortable existence,as he/she comes to fully trust God.

***Corollary 2* to the "Thom Theorem:"™** The individual of Christian conscience who lives applying the idea that there are polar opposites in all things will feel pain but, with time, will have a contented and happy existence,as he/she internalizes that nothing can shake his/her confidence in God's unchanging goodness.

This new (extended/revised) Model allows for increased precision in analyzing and acting upon the reality of organizational power and politics and the thrusts of individualism and collectivism, freedom and control, and ego and spirit within. For the leader with Christian conscience, moral behaviour is second nature — what Confucius called "deliberate tradition" — and moral traditions become "habits of the heart" (Smith, 1994). The leadership is rooted in listening, focusing, and serving and is given to men and women of character whom others can respect and trust.

The TLCC Model highlights leadership with *Christian* conscience. Such conscience yields quiet confidence and gentle wit and strong mind and gentle hand. The person with this conscience is guided by the Holy Spirit and directs ego energy into spirit — work for God. If unchecked, ego can push God aside — the beginning of "the Fall." To have a Christian conscience means that one is on a long personal journey that necessarily leads to finding God, hope, patience, and optimism. ***Corollary 1*** and ***Corollary 2*** give hope for optimism and indicate that happiness is a choice — choosing and finding God.

Ultimately, God and Jesus are very important. God may imply various religions, but Jesus connects to the God of Christianity. The Christian leader recognizes the following:

- just because things are the way they are in society does not necessarily make them right;
- the noble individual has to continually follow good over evil;
- traditional family must be preserved; society and the church will stand or fall with Christian marriage;
- God wishes people to live in wonder, not in fear;
- experience is an excellent teacher;
- many politicians give the appearance of being fair and just when, in fact, they are not; the Christian leader must be able to separate the persons from their positions when dealing with these politicians;
- the noisiest people can be the most empty;
- Christians can be termed "realistic idealists;" they are tough minded and maintain this

through fellowship with other Christians; bad things sometimes happen to Christians, and Christians do not always agree among themselves.

The challenge and the deepest essence in educational leadership with Christian conscience is in the leader accommodating followers, forgiving, and sharing an atmosphere of joy, grace, and generosity. Further, this leader needs to have a compassion balance — showing compassion for others but not to the point of being foolish. Service is key. Yet, acknowledging polar opposites, the Christian balances unconditional love toward others with a boundary that preserves his/her self-love and dignity, as well as the love and dignity of the others. Unconditional love is not always in the best interest of the others. Love must be two way.

The proliferation of books with a Christian flavour, e.g., Astley & Francis, 1992a, 1992b; Block, 1993; Bloom, 1987; Bolman & Deal, 1995; Briner, 1996; Ellul, 1986; Goodlad, Soder, & Sirotnik, 1993; Greenleaf, 1991; Heller, 1990; Jackson, Boostrom, & Hansen, 1993; Knox, 1994; Lee & Stronks, 1994; Sergiovanni, 1992, 1995; Vogel, 1991; and Wynne, 1989 is encouraging. This trend should give Christian leaders confidence and courage in going forward.

Wisdom Seeks Knowledge

Part One

As C.S. Lewis once wrote (1960, p. 47), reality indeed is complicated and odd. The extended/revised postpositivistic Thom Model (TLCC) appears in the previous section. The author is quite aware that many individuals think of theoretical models as impractical. However, a better viewpoint is that "there is nothing more practical than a good theory," and the revised Model, with its deeper Christian conscience base blended with "postmodernism," has much usefulness with respect to the complex real world.

Not all knowledge is truth, and it is thought that there are various shades and levels of truth. However, Christianity is the truth that leads to wisdom.

Flowing out of the TLCC Model is Christian-based wisdom pertaining to how great leaders think, feel, and act as they connect to the ecology and the fabric of change. Inherent in this Model and its predecessor (TELC), there are specific, important messages both for leaders generally and educational leaders particularly. The remainder of this Part One presents this key wisdom, much of which was seeded earlier in the book:

- the leader and his/her followers should agree to disagree in order to have a stimulating, healthy situation
- the great leader develops values and a work atmosphere such that followers want to contribute; in the main, the emphasis is democratic and common goals are emphasized
- the great leader is a steward; he/she controls through understanding and planning rather than through excessive checking (in the spirit of Handy, 1978); he/she views his/her followers as professionals and basically leaves them alone to do their work; he/she understands that there already are enough checks and balances operating within the system; in effect, this leader emphasizes a "leadership from afar" style
- the great leader practices equity such that followers are treated fairly but not necessarily uniformly; different followers have different needs, interests, and abilities and this is taken into account
- the great leader protects his/her followers from inappropriate politics; with respect to followers, he/she bears pain rather than inflicts it
- the great leader focuses on character rather than on personality; he/she believes Chardin's idea that people are spiritual beings who are having a human experience
- in the vein of the development of his/her one-to-one relationship with God, the great

leader recognizes situations that call for dealing one-on-one with followers; dignity is important

- the great leader has faith and hope; this leader believes in what he/she does and does what he/she believes in; he/she promotes a Christian base with respect to educational institutions, e.g., the great Christian educational leader promotes prayer in public schools
- the great leader follows great truisms: believe in yourself; keep your promises; pay your share; give a firm handshake; say you are sorry when someone dies; honour your father and mother; respect the opposite sex; practice moderation; he/she knows that all one really has in life is one's word, one's handshake, and the image one portrays
- the great leader is a builder rather than a robotic clerk; he/she believes that one can argue or one can learn; to debate (within parameters) is better than to argue
- the great leader knows that family is of top priority; he/she knows that such things as a depressed economy will always turn around, but bad families breed bad families; he/she appreciates the advice to look carefully at a potential spouse's parents and homelife generally before deciding to marry — this leader's parents probably advised this and he/she passes it on to his/her children; and he/she follows such basics as buying a home that is close to school, church, and shopping etc.
- the great leader is compassionate and holistic; he/she values the team building (Organization Development, O.D.) approach, as it permits followers to participate meaningfully; further, he/she believes that "old dogs can and must learn new tricks" when it comes to developing as a leader — as a Christian, he/she acknowledges that one can move from an undesirable Old Nature to a better New Nature

- the great leader controls his/her temper; the following Biblical quotations are applicable —

  James 1:19, 20 (King James Version): "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God."

  Proverbs 14:29 (King James Version): "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly."

  Proverbs 15:1 (King James Version): "A soft answer turneth away wrath: but grievous words stir up anger."

  Proverbs 16:32 (King James Version): "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

- the great leader brings Christian conscience to bear on all aspects of his/her work; with respect to the educational leader, these aspects cover educational law, educational finance, politics of education, and so on; this great educational leader instills in followers — right through to the student level — an appreciation of the noble Western heritage and culture
- the great leader has the following standards of conduct: attendance and diligence at work; appropriate cooperation; courtesy; loyalty; honesty; common sense; and restraint in behaviour both on and off duty
- the great leader knows that addiction and unconditional love are powerful forces with respect to all people; if one has addictions, the aim is that they be positive — things that truly benefit the individual — e.g., exercise, healthy eating, and so on; to give unconditional love is desirable; of relevance is "spiritual humanism," a term coined by Christians
- outwardly in society, women and visible minorities are getting empowerment; these groups are growing with respect to control of much of the media; society is going through growing pains in the sense of the previously dominant White Anglo Saxon

Protestant male group being "held back" in order for these other groups to have a turn at "getting ahead" (see pp. 4 and 43); there *are* competent women and individuals from minority groups, but a danger is that too much favouring of these will actually *create* sexism and racism; in a sense, retribution for past misdeeds toward women is occurring — the expression "rule of thumb" originated in England and meant that a man could beat a women with a stick as long as the stick was not wider than a man's thumb; Christians should resist labelling people who exhibit unchristian behaviour — we all are "Fallen;" Christians may label them as pagan but this is wrong to do; in the drive to create a "politically correct" world, it can be forgotten that what is just is to have competent people, no matter what their background; androgeny looks at male/female characteristics together and promotes that traits of both sexes have a place; perhaps groups such as women and natives actually are extra-Christian in their thinking and, through their meekness over the years, have suffered in not attaining a certain degree of power; yet, most concerned citizens have reservations about gays. (See p. 44.)

- Christianity is growing worldwide; North American Christians can be thankful that they live in a peaceful democracy of Christian roots — from this position, they are able to support Christians elsewhere who must work under adverse conditions such as political turmoil and war
- educators should realize certain things; *firstly*, today's youths face challenges and complexities that are very different from years ago — splintered family situations and uncertainty about jobs in the future cause extreme stress for many; *second*, there is considerable "window dressing" that goes on with respect to education whereby the same old things are given a new label, and depending on the year, certain issues are

more or less emphasized — for example, through all the concerns about equity, racism, parental involvement, global focus, commissioned studies, and the like, wise educators know that the *basics* remain the same; there are long-established quality standards for teaching and learning that to be attained involve effort and sacrifice on the part of educators and students; often when society criticizes educational institutions, standards are lowered in response — all students graduate in the interest of not hurting feelings and nurturing positive self-concept and creativity; at the post-secondary level, science and technology programs are upscaled in reaction to the concern about such things as global competition; however, there must be caution, as these types of political reactions can contribute to an eroding of pure academic standards, the notion that "sound learning is painful somewhat," and, eventually, of moral standards; unfortunately, this also can result in non-scientific programs becoming viewed as impractical, whereas among these programs are the very types of courses that enhance moral growth; many scientists view God and religion as entities that one contemplates only when science fails to offer answers. (See page 90.); *finally*, education in a society should be a priority and every person should get as much as possible; global considerations are not the only useful focus — first pay attention to the immediate neighbourhood

- "political correctness" is causing the complexion of educational systems to alter; through this, claimed unfairness to females, minority groups, the handicapped, aboriginals, and so on, is being corrected; the "up" side of all this is that generally people are being nicer to each other; some of the "down" side is that WASPs are discriminated against and the idea of some elitism and discriminatory thinking in society and education as being desirable for advancing disappears; many of the pressure groups are never satisfied — they gain equity but they want more and more; in the United States, people assimilate into the culture as a patriotic American citizen — in Canada it is a different story: subgroups want to retain their individual identities; the British/WASP conscience gets "twigged" by all this — the need is to remain calm but be assertive when need be; let us not prolong guilt concerning the situation with respect to interest groups in the past — be fair!; money compensation for previous mistreatment is not the solution — that the groups have received an apology and now have equality should suffice

- this idea of being a "wimp" needs some discussion; people need to take more of a stand, not just succumb to politics; governments should not be telling citizens what to do, treating them like children; and perhaps youth in society are getting too much say versus the older and wiser; it is true that if no one wants to take a stand or take charge, one can be sure that someone else will — and that someone might not be desirable; within education, we see moves toward collaborative and cooperative styles; yet, there can be too much of this — too much of eroding educator professionalism — a professionalism gained through years of hard training and experience; there is a call for soul synergy, especially among Christians; it is a good for people to show their real selves
- looking to the future of education, there are several issues that need to be addressed: Who will be taught?; What will be taught?; How will it be taught?; By whom?; What will facilities, funding, and teacher training be like?; in other words, there are key issues regarding the student population, the curriculum, the teaching staff, the setting, and finances; also, Will there be local school advisory councils instead of school boards?; the wise educator has faith that historically proven basics

will endure in all of this, particularly the value that a person can never have too much education

- people need Christian conscience to see their way through all that is happening; practical Christianity with disciplined, rational thinking is needed — from tough not weak minds; Jesus was not a "wimp" — for example, he got angry with those selling in the temple; there are places in the Bible, too, that indicate that he had a sense of humour. (God must have a sense of humour — look at all the funny people he made!); critics may point to weaknesses in Christianity, yet the true Christian knows that there is always a winning response to the criticism; critics usually have not studied the Bible thoroughly; some of them say that the Bible portrays women as second-class citizens and that some of the Ten Commandments do not make sense, e.g., "What is wrong with being jealous of another's gains?" (re Commandment 10), some ask; what is needed is more explanation by informed Christians — for instance, women heroes of the Bible (Sarah, Ruth, Esther etc.) can be highlighted, and the Commandments can be addressed properly
- some feel that to present educational leadership from the perspective of Christian conscience is off base and unmarketable; this is largely why our society and educational institutions have some of the serious problems that they do, e.g., school violence; unfortunately, many practising administrators do not read or think enough; further, they do not say "no" enough to requests; basically, what these leaders need is a Christian conscience to guide them; true Christianity is realistic and is a freeing, not a debilitating, thing; conscience keeps one in touch with God and his wishes, in that one-to-one relationship
- ultimately, excellence in leadership has to do with morals; this alludes many;

philosophy is the basis for all disciplines; unfortunately, many moral positions that are put forward and accepted are nonsense and the wise person must continually deal with this; for instance, some people argue that a fine moral position is to absolutely please everyone, and others claim that to follow laws is the way; these types of positions fall short of the top position of following Christianity. We speak of "conflict of interest" among leaders — perhaps in these times of gay government officials promoting legislation and programs with respect to such things as alternative (gay) lifestyles, this conflict of interest should include moral conflict

- there are undesirable things with respect to how administrators practise; sometimes just a name change from "chief administrator" to "manager" improves on the image; unfortunately, power can corrupt — once some people become administrators, they turn on their once-colleague followers; many play games such as to give the appearance of being fair, flexible, reasonable, open, and of doing good; politicians steal others' ideas; many are impaired with alcohol or drugs — confidence rises and competence falls; some sit and eat too much or are sexually abusive; and without a balance of process and content, the truth is often missed
- to be effective, leaders everywhere need to realize the following:
    - one must serve somebody; the Lord is a good idea
    - education/schooling is not everything; in fact, sanity begins at home; one's priorities should be (in order) God, family and friends, and work
    - an exquisite sense of timing is important.
    - a kind act goes a long way
    - "get into" service rather than control
    - one must be able to take criticism and ignore many things

- exert one's authority early
- integrate one's own professional and personal sides; have integrity
- one is judged by what one produces, and honest means to the end are important
- do not be a workaholic
- avoid silly pride; do not prolong being angry — accept that one cannot always know who is talking to whom in political networks
- as an administrator, be careful about interfering in *academic* decisions (broadly and specifically defined) as this upsets academic followers; there are significant differences in one's wearing an administrator-, an academic-, or a lawyer-type "hat"
- use psychology and intuition; for instance, if people are told something long enough, they tend to believe it, and one's mind tires before one's body
- many successful executives spend quiet evenings at home; also, they take their holidays and enjoy them; their attitude might be that the more they get to understand people, the more they love to stay home with their dog
- keep people guessing about your next move
- when in trouble, "face the music"
- one should have a good lawyer
- try to profit from all encounters
- be careful about "buying into" corrupt systems
- practice two old ice hockey ideas: BARS — Balance, Angles, Rebounds, and Stand up, and the "double win" — I help you and you help me (with the emphasis on the "I help you")

  - remember, all of one's trophies eventually get trashed
  - have patience and drive
  - stay cool

- there is a great need for superb leaders; we need older leaders who care about the souls of the younger generation; people of high position should possess kindness, justice, good manners, wisdom, and honesty or, if you want, benevolence, righteousness, propriety, knowledge, and sincerity; these are people who view education as a sacred quest whereby schools can equip young people with character and values to enhance/improve the society that they will inherit; these are people who are clean in thought, word, and deed and who bring others "up" everyday, recognizing that one cannot control the start and end of life, just the quality in between; they "back" a deserving person 100%, say things to a person's face, and forgive enemies and view them generally as the "loyal opposition." ("Forgive your enemies, but do not forget their names."); these leaders are promoters of knowledge, wisdom, and truth; they know that to succeed means to overcome diversity, that loyalty "down" as well as "up" is necessary, and that one must be positive
- as detailed in PART THREE of this book under the TELC Model, "Background" (p. 29), ways of understanding educational administration and leadership have evolved from impersonal bureaucracy to a focus on leader beliefs and ethics and a redefinition in terms of a moral art and science; wisdom shows the progressions through science/art/spirit, body/mind/soul, and hand/head/heart that characterize the discipline in its highest order; narrative has become popular; the original Ohio State University factor analysis studies revealed the two basic leadership areas of task and maintenance; currently, one witnesses things in the discipline that signify authority

(structure, goals, dollars) and freedom (process, teams) features; the strong leader finds a realistic balance between looking after the followers and self — balance and focusing are both required; the effective educational leader considers the needs and requests of those he/she serves, together with his/her formal responsibilities and accountability as leader, and then uses conscience in making decisions; Christian conscience is the answer

- some individuals feel that educational leadership is boring, that there has been nothing new about it introduced for years, and that it can be a no-man's land between science and theology with attacks from both sides (in the vein of Bertrand Russell); how incorrect this really is!; educational institutions are dynamic, energetic places with their continuing influx of new students and programs; they can be more fun for leaders than many imagine; the problem often is that older, cynical, and skeptical educators discourage this kind of positive thinking; in recent years, many leaders have been talking about "alarms" and "wake-up calls" concerning educational institutions — the main argument is that these institutions had better change to stay viable in global competition; yet, the most exciting and important point is really being missed — the real wakening up which is required (for people everywhere) is a *moral* awakening, and those who are aware of this find excitement in all the work that can be done; one is talking here about Christian therapy for individuals to resist a technical disease which has pervaded society — a disease incorporating disproportionate emphasis on technology and science; people can affirm their freedom through their Christian spirituality and two other sources of vital energy — sexuality and capacity for feeling (Ellul, 1954/1965). The great need is for leaders themselves to get in touch with their Christian conscience and to internalize at this

> profound level, becoming interested in the entire Biblical story and studying and practising it for the rest of their lives; of course, to go this way is not easy; one's mission becomes to grow personally and to spread the truth to others in a gentle fashion; people say that no one knows what the future holds, and in the real, materialistic world, this is the case; however, those who have entered the spiritual plane of Christianity know what the future holds and rejoice in it; God is everywhere and in everything; as groups of Christian leaders form moral power nets with respect to various issues, they will find that some nets mesh easily and others require extra efforts.

The author now knows that, unlike he believed as a youth, not everyone is Christian Protestant or Catholic nor is Christianity as heartily embraced everywhere as he had thought. He grew up in a Christian community where he rarely had the feeling that Christians must fight to be accepted (except perhaps in the "muscular Christianity" situation of ice hockey!).

The world is coming closer together. Indeed, we are fast becoming a global village. Though this world is increasingly secular and an escalation of secular-based laws erodes Christianity, the management/ leadership model more and more needed to deal with the situation, both generally and within education, is a Christian model. This model promotes collaboration and cooperation among leader and followers, helping, doing, sharing responsibility, loving, laughing, excusing faults, and giving. This is not to say that Christians believe that everything is wonderful — true Christians are not foolish. They realize that there are no guarantees. Some people who believe that they are Christians can become bad. Like all human beings, they carry frailties into situations and bad things might happen to them as a result. However, a true Christian eventually tires of any unchristian behaviour that he/she might be into and corrects that behaviour, returning to God's will.

The challenge for the Christian leader is large. He/she must address the need for understanding of the Bible in our society, family, and education. He/she must follow the Holy Spirit and continually act out in his/her affairs the answer to the question, "What would Jesus do?" (See p. 23.) In dealing with adults, the leader must be able to differentiate the public and the private — fearing no person and taking risks. Yet, the leader himself/herself remains whole and integrated. All of these things are inherent in Thom's "Leadership with Christian CONSCIENCE" (TLCC) Model. In dealing with youths, this leader must be aware of packaging Christian basics in an attractive way and the importance of early internalizing. He/she must promote the power of prayer and that everyday is a gift from God. What is called for is mentoring of both old and young, leading by example, and realizing that there is much opposition to Christianity. The opposition will get worse. God expects things of us. Christians do their best; they see things through to the end.

An ecumenical type of "common Christianity" will probably work best. This promotes the common core of "doing unto others as you would have them do unto you" found across all denominations. It is unfortunate that there are interdenominational feuds. Some Christian churches attack others. (Catholic-Protestant debates were mentioned earlier.) Why is this so? It is because all religions have particular laws concerning obedience — these are required so that people survive; differing laws across denominations produce the feuds and these laws are confused with the spiritual/religious aspect of God's personal relationship with people that is common to all denominations and does not produce argument. Oftentimes, organized church religion seems to be a nuisance putting unwanted pressures on the individual; this makes him/her feel lonely.

Ultimately, the leader has a philosophy. To the question, "Is life about just waiting until one dies?", this person answers: God does not mean us to be continually happy, so as to allow us to experience higher order things such as love, compassion, and forgiveness. To understand tragedy, this person realizes that God does not interfere with life; one must be careful to differentiate between being "angry at life" and "angry at God." Anger toward God can be resolved, one-to-one. Further, this leader defines sin generally as that which displeases God, including such things as anxiety, gossip, and radical feminism that can destroy families. Also, these individuals realize that a formal education of any kind, including religious education, does not guarantee a good, Christian person. Some Christians are bad in subverting things, e.g., a prostitute claiming to follow God but not changing her/his ways. Finally, the leader must always try to "be up" and not to say of situations, "It's hard." Avoid using words such as "if," "but," and "I don't care." Above all, use the biblical guideline, "swift to hear, slow to speak, slow to wrath" (James 1:19, 20).

The effective leader is familiar with the notion that "power corrupts." He/she knows that common sense with many people is the least common of the senses! Further, this person is aware that politics invents situations that often are not rooted in truth and things of lasting value. The "individual versus the group" is a recurring theme in society, and it is bad for democracy if the individual is overemphasized. The goal should be to first be good as an individual (through training), and then one should be good in a group. Being aware of the seasons of one's life and going through self-improvement such as in adult-child and twelve-step programs are beneficial for achieving this.

The effective leader is pressured to practice "political correctness". This can be done while personally holding on to being a tolerant Christian — one who recognizes that what is going on is a power struggle based on territorial imperatives of those who occupy and those who *want* to occupy existing territory. Great leaders do exist and are very needed. These leaders are those who rise above laziness and the hopelessness of others and heartily embrace the ultimate moral challenge of learning and leading with Christian conscience.

Part Two

Consider the following:

- there is a strong emphasis on democracy in institutions these days
- we live in a "nutty," confused society and such a society can produce confused

educational institutions; many people have "bad attitudes" toward many things; people want everything others have (fairness and equity) but they are not always willing to make an equal sacrifice; in North America, a breakdown seems to exist — pride in country is waning (particularly among the business community); for tax purposes, common law couples are classified as if they are married; in organizations, "chief executive officer liability insurance" is a current trend; we have overlegislation at all levels

- strong Christians will not "buy into" many aspects of "political correctness" — they view hurried, disproportionate catering to disadvantaged over traditionally advantaged groups as potentially setting back society; further, many minority interest groups are just not ready to hold power in countries with a representative democratic system of government — for instance, Italians have a patriarchal family system in which a grandfather makes the decisions (sometimes after consulting family members), so, it may take generations before a person from this background feels comfortable and competent enough to take leadership in a society where everyone gets an equal say
- North America — "the new world" — is becoming increasingly multicultural with the belief that this will work; however, old societies such as Estonia overseas look at the North American experiment and wonder how it can possibly work because, from their experience, it does not; can groups with very different norms and beliefs live together in harmony?; time will tell; in all of this, there is a need for sound principles to be applied; we are in danger of *giving* away freedoms such as ownership of property and freedom of association — not having them *taken* away
- society, generally, and educators, specifically, need to reaffirm the adherence to

Christianity with its long proven history; individuals need to take hold; Judaeo-Christianity should have a strong influence in educational institutions; individuals must develop a personal relationship with God that cannot be interfered with by anything or any other person; so what if others criticize? It is the road less travelled, one on which to all those met the Christian asks, "What can I do for you?"; this is the way a true Christian will be remembered; the Christian has smart ways of thinking about God: God as the creator, God as personal and real and everlasting; worldwide, Christianity is present and doing quite well; God is still creating; He seems to have made a deal with Satan (Lucifer, a fallen angel) — "let people exercise their will" — thus, if an individual is "into" good or bad, one emphasis will be strained by the other; meaningful repentance — not repeating wrong — saves the soul, and one can repent until the day one dies

- the Christian is not afraid to say, "I don't know" — for instance, this could be the answer to the question, "At the Second Coming, how will God handle those who have never known Christianity?"; with his/her faith the Christian sees potential cures; for instance, the claim is that there will be fewer jobs in the future — the Christian has faith that changes will create new jobs; or, it is said that AIDS is unstoppable — the Christian has faith, realizing that the real challenge is to change the behaviour of people, e.g., the gay community is going against God's will and is paying predictable consequences
- again, people need to reaffirm their Christianity; this will lead to more responsible individuals; cheating in society would diminish; people need to know and show that their ultimate purpose in the world is to glorify God.

Yes, there is work ahead for leaders with Christian conscience. They must remind themselves that they are extremely influential. Shaping minds and souls of both the young and old is the issue. This must take precedent over playing politics to please the public. It is especially important to help youngsters; schools lack in teaching them the most important values.

The Christian leader believes that he/she is chosen. Some managers/leaders hurt followers — they become authoritative and "pull rank." Deep down, many of these seemingly "tough" people have real insecurities. Quality relationships are necessary. The poor leader takes advantage of workaholic followers. Once again, the excellent leader leads by serving.

The effective leader sees the danger in an overemphasis on internationalism, e.g., global educational competition. With internationalism can come more secularism. This leader sees the grand scheme ("the big picture") of Christianity.

In the Bible, there can be found wisdom and explanation concerning all phenomena. Even "speaking in tongues" — confusion coming from people — is understood through the Holy Spirit. Christian leaders believe in the Trinity and are guided by the Holy Spirit. They know that there can be heaven on earth. The Jesus narrative is powerful in moving people into the spiritual and having them retain the Christian message. The narrative, unlike non-narrative (e.g., science), allows contradictions to stand. This reflects reality, and it requires a mature person to feel comfortable with contradictions. Some scholars feel that formalized theology and philosophy tend to diminish the valuable simplicity of the Jesus narrative.

The top leader must be sensitive to the realities of changing society. He/she needs to appreciate women leaders in the Bible, and women and education perspectives, in order to convince others of Christianity. Equity can be understood through this doctrine. He/she must hold onto his/her beliefs while very gradually moving into an acknowledgement of new realities. However, he/she must be able to "lighten up" when this is called for.

Society is changing. One must be careful not to overreact to what is happening lest the true implications will be missed. For instance, one sees many irresponsible behaviours, including those tied to pornography and various forms of neglect and abuse. One can begin to believe that society is deteriorating and that all people are rotten. Inappropriate ratings of videos, e.g., indication of "parental guidance" when, in fact, there is pornography is just one indication. However, there are many good, responsible people — some doing volunteer work especially for the needy, e.g., those who are sick, old, or hungry. One might begin to believe that youth will grow up to be rotten. Yet, there are many good children who are responsible and who want to work and contribute.

Our society has now come to a realization that formal education and schools, universities, and colleges are not the "be-all and the end-all." To have considerable formal education is important, but it does not *guarantee* that a person will become healthy, employed, responsible, and happy. Recently, elementary and secondary school educators have been improving school curriculum rather quickly, in an attempt to cater to some of the key societal needs, wants, and demands. Thus, one sees courses in new technology, family studies, and keyboarding being stressed.

Increasingly, the feeling is that education is a true partnership — the school and the home together are responsible for how the student turns out. Also, the community plays a helping role.

Multiculturalism and rights at every level are changing the complexion of things. With haste, the real world is coming to bear on the workings of educational institutions. Universities and colleges have been surprised by how their autonomy is being threatened by "social contract" and "zero tolerance" initiatives and law generally. Money, harassment, and discrimination/ racism are key issues.

The excellent educational leader is very cognizant of his/her responsibility and key role in things. He/she realizes that there truly is a *values'* crisis. Both followers/workers and management have made mistakes over the years. To emphasize economics over discipline, human values, and fundamental culture is dangerous. The call is for wisdom and moral decisions. Some in charge practice the art of deceit, and it often works in the short term. We indeed are "creatures of habit" in thinking and action, so it is very important as to the habits we form. Follow ethics like those in the Hippocratic Oath. Effectiveness in these times starts with acknowledgement that leaders and followers are all in this together. Through dedication, practice, and determination, leadership can be perfected.

The great leader believes in hiring the best qualified applicants for jobs.

Society, family, and education need Christian therapy. Christianity is positive thinking. Many who are Christians must get over a negative that is lodged in their psyche — the sad crucifixion of Jesus and the fear associated with sinning and being punished by God — to break through to the idea that God is loving and best. Packaging and training in this positive light is crucial.

The secret — wisdom seeks knowledge and truth. That is how we survive and grow.

All in all, Thom's "Leadership with Christian CONSCIENCE" (TLCC) Model is comprehensive. It incorporates changing social conditions without selling out the sound foundation of Christian truth. To be a Christian is to "know one's place." The TLCC Model promotes an approach to complexity: that people achieve unity in diversity and be a good example. Of interest, good organizational theory and practice — in content and form — always have been rooted in an ecumenical-type base.

When socialist governments push for equity on all fronts, as if hints of initiative and higher standards are undesirable, Christians may feel frustrated and somewhat irrelevant. But there is hope. Social programs cannot instill self-accountability. The TLCC Model speaks to such accountability. Sometimes a culture needs a serious external threat, such as war declared by another country, in order to see the light. Heaven forbid that this happens! What should be helpful in convincing people of the appropriateness of the Thom Model is the fact that, because of the state of things, some countries are appointing an "Ethics Minister." Hong Kong, a society in which secularism and money is rampant, for years has had within its government an Independent Commission Against Corruption (ICAC) section to act on impropriety. Christian conscience is at work.

Educational Finance and Conscience

The financing of education has always been of importance. In more recent years, with economic difficulties such as high national debts in many countries, caused largely by people living beyond their means and health and welfare systems costing so much, educational finance has become a prime focus. As a result, money to support educational institutions at all levels is getting less, programs and positions are being cut, and costing, allocation, and accountability have received direct attention. Early retirements are being encouraged. Through "social contracts," educators' salaries are frozen. The feeling is that the standard of living will steadily decline. Unfortunately, instead of churches, one witnesses banks spread across the landscape. A key problem is that banks are making too much profit — controlled by wealthy, powerful executives who keep staff salaries down, pay low interest on persons' savings, and charge high interest on persons' loans.

Educational finance is a main, scholarly interest of the author, and it is intricately connected to a culture's future. Budgeting priorities are a statement of values and have profound consequences for leadership. Schools have always been viewed as a panacea (remedy) for society's ills. We are now into an era when the education system is both being blamed for the ills by all sectors, e.g., business, parents, students etc. and being applauded for providing a cure through their programs and procedures being changed. We must educate young students for technologically oriented jobs in the globally competitive world! We must get down to basics and copy what the Japanese, Koreans, Germans, etc., are doing! We must wake up to the new realities! We cannot be too concerned about hurting students' feelings! These are cries being heard. The connection between formal education and jobs is being emphasized strongly. Further, the funding of education at all levels is being reworked, with a growing tendency toward removing guaranteed support from property tax and moving to support through personal income tax, sales tax, voucher system/user pay schemes, and privatization.

The way educational budgeting is done has long-term effects on a culture. For instance, when money is allocated to educational institutions for special education, family studies programs, destreaming, and so on, the social fibre and people's behaviour changes over time. Also, revenue methods and the basis of allocation to schools (e.g., enrolment-, program-, classroom-based etc.) have consequences, especially with respect to equity. Are some jurisdictions overly burdened compared to others? Thus, conscience is necessary in deciding just how to finance education.

The point is that decision-makers/leaders must be very careful in financing education. And they need to realize that education ultimately is a spiritual not a financial quest. Again, the root crisis with respect to education is not of finance *per se* but of values. Money is important but it is not everything. People need to hold to the work ethic; people need to work at keeping their families together and at looking after their children — be committed and responsible!; and generally, people have to be honest and have integrity. Much of this results from *informal* education. Sound values are necessary to hold things together, more so than any educational funding scheme.

In considering reform and restructuring, more than just dollars and cents must be considered. Quality education must not be put at risk by "skimping" too much. We must not be afraid to evaluate students as to their academics *per se*. The style of the Christian educational leader is to hear requests, consider them carefully, and then take action recognizing the accountability that is involved.

Following are some ideas that educational leaders should consider in their applying Christian conscience to educational finance decisions:

- attention should be given to the idea of having councils comprised of parents, teachers, students, and others to help run schools; however, this must be balanced with the benefits of retaining elements of school board structure; particularly with respect to educational finance and law concerns, experts have to be involved and people must be willing to give of their time; decentralization should not be overdone to the point where responsibility and accountability are lacking and professionalism among the educators is ridiculed and diminished; agreed, there should be less politics by reducing the number of school trustees and central office administrators and amalgamating school boards — particularly with respect to sharing transportation and facilities; there often is too much of teachers' time being used up in things other than classroom teaching, such as filling out surveys
- the multicultural society, with its visible minorities, is producing many changes in education; for instance, fair standardized testing has become difficult with students from so many different cultures in the schools; more and more money is being required to cater to the minorities with respect to such things as language programs; the Christian leader must be tolerant
- with the upscaling of women in administrative posts, both women and men need some assistance with working for women leaders; much communication and discussion are necessary; an understanding of the moods of men and women and what may be behind them is important; one should not think in terms of male versus female leadership style but rather in terms of older and newer styles; patronage, political manoeuvres to handle "damage control" from discussions, and so on are ever present in various forms; some people believe that women administrators are better able to live with contradiction

- with governments redefining the "family," there is an altering of financial benefits generally and ideas about how to tax for school purposes (e.g., using average household income is a proposal); baby bonuses are gone; years ago, most moms and dads looked after their children and luckily many still do; however, many people today are saying, "I would hate to be raising kids."
- in all of the re-engineering activity, the delicate balance/harmony of authority and freedom must be preserved; there is a need for some authentic, responsible authority at the upper levels especially and also freedom among the student learners in particular
- at the classroom level, student discipline and the basics must be maintained
- with respect to educational financing *directly*, priority budgets (with, first, a clear setting of goals), voucher system/user pay schemes, and increased privatization and choice are fruitful possibilities in proper contexts; overall, education systems are trying to reform inequitable and unconstitutional school financing and to improve system outcomes
- above all, those who are responsible for making the budget need to be sensitive to the feelings of the workers who are affected by the budget; Argyris (1974) cautions that leaders should consider how disgruntled followers might become if they are not consulted or feel that, generally, they are treated unfairly in the budget process.

It is often said that the only certain things are death and taxes. Yet, another certain thing is continual change. One cannot slow down change, but one can choose how to react to it and its consequences.

Ours is a relatively young society in which there is a complex interplay between democracy and bureaucracy and the individual and the group. We do some foolish things. North America has not learned many lessons that time and experience bring.

A current thrust in our society is diversity as opposed to the former "standardization." With this comes a range of phenomena including such things as a belief that there are few differences between men and women, a paranoia about evaluation, and a moral relativism. Also, it can create a situation in educational institutions whereby many approaches are considered to be correct, equity is the guideline, and politics dictates the curriculum. Academic freedom, particularly at the post-secondary level, takes on some complex faces.

Many aspects of the New Age are wrong. Will the gay and women movements continue to escalate? Probably yes, unless the family really falls apart, especially because parents are not at home. The future has many practical and philosophical aspects, and how cultures spend their educational dollars is critical.

What North American educators seem to be striving for is to eventually have an education system similar to that of a country such as Hong Kong. In that situation, there is widespread privatization with respect to education. There are all kinds of schools and colleges — public government-aided, public government-not aided, general, private, private with a religious base, and so on. Starting in kindergarten, many parents attempt to get their children into a school stream (the "best") that will lead to United Kingdom Advanced (A) level examinations at the end of secondary school; upon successful completion, the student qualifies to enter a prestigious United Kingdom university. Second-best is to get into a stream leading into a polytechnic or college situation. There is ample school choice. Also, most schools are managed by a school management committee (a mini- school board) comprised of monied individuals who name the school and appoint the school's teachers and administrators. School management committees are a concept such as LEAs (Local Educational Authorities) in the United Kingdom and the proposed school councils in Ontario, Canada.

The Hong Kong society believes "academic," Oxford-style education to be the goal, and most of the people view learning the English language and moving through the top British systems as the way to attain success, power, and money. The trend in North America is to move into privatization — it seems logical to provide choice and have parents and their children decide. After all, privatization has made Hong Kong such a financial success!

However, one must show caution. In Hong Kong, besides the high value placed on traditional, quality education, there is a very strong work ethic, cheap labour, a high suicide rate among students, strong family ties, and a varied societal moral base. The point is that that society has some characteristics that should be considered as to how it differs from Western society before any initiating begins. For instance, our society has been losing the work ethic. Education and society are always intricately intertwined and the form of the former needs congruencies with the latter in order to be effective. The bottom line is that education must be viewed from a healthy balance of values *and* dollars and cents. Further, we would be foolish to give up an academic, subject-centred approach for a student-centred one in the last years of secondary school, as the former approach is, in the main, how students are groomed for post-secondary institution entrance. The future will tell how practical it is to amalgamate larger school boards and to use school management committees.

In all of this discussion pertaining to educational finance, sound educational and general values are of utmost concern. What is good? What is right and wrong? There are questions of conscience that must be addressed.

Educational finance is significantly tied to outcomes. The reality is that society is adopting to social, economic, and technological change, with considerable concern about environmental protection. As mentioned earlier, educational institutions are being driven by economics backed by the philosophy and goals of government, business, and the likes of high-profile universities.

Declining resources are the order of the day. It would seem that the next generation will have to expect less in order to avoid bankruptcy.

A danger is that finances will be overemphasized. To place financial goals over sound educational goals can be damaging in the long run. Granted, business people have good reason to criticize education when they see so many unskilled graduates. Nonetheless, the products of schooling should be thought of not only in terms of fitting into the job market but (also) in terms of cultured individuals. Historically, strong cultures survive. Yet, one must realize that an educated society can yield both positives (such as justice, fairness, and righteousness) and negatives (such as corruption and cheating).

Society is extremely money focused now. Government, in its efforts to find new income sources, is going after everyone, including retired seniors with ample funds. It is the traditional multiplier effect of economics which the government would like to have "kick in."

Educational institutions have many of their grants from government directed into things that serve government social and economic objectives. These politically motivated aims are not always the best. For example, government-backed courses on gay lifestyles are unchristian. Also, a redefinition of "family" that incorporates types that are not based on Christianity is playing havoc with defining household income for tax purposes, determining which children in which households belong to whom, and locating where ratepayers' children are attending schools. Citizens of the future need to be strong in working in a complex, violence-prone society; emphases such as destreaming may produce people who are less achievement oriented than they should to be. All in all, education seems to be politicized and appears to be tied to money too much at the expense of students' welfare. Democratic socialism (secularism) appeals, but it should be just a choice within a strong overall cultural structure of Christianity; first, there must be a sound foundation — then, false avenues within the real world will eventually be seen for what they are. Secularism, with its equity, can create too much input into education by unqualified persons (to a point where there can be no one in charge) and too many unqualified students in education institutions, thus eroding the true value of teachers and professors. For instance, most instructors "shine" — provide their best — when they do not have to spend exorbitant amounts of time in remedial work with students who lack skill prerequisites to their courses. Waste and inefficiency are to be avoided.

The "Leadership with Christian CONSCIENCE" Model speaks to educational finance. Decisions should be made on the basis of what is Christian (good, just, fair etc.). At the root of financing is a philosophy. The kind of guideline which flows from the Model (as the leader gets involved in "routine" and "playing hardball" realms) is the traditional "waste not, want not." User-fee schemes are reasonable. Equity can be addressed effectively. Thom's ***Corollary 2*** (p. 57) most certainly comes into play.

The author, having lived and worked in Hong Kong — a society that revolves around making money — sees some bad and good coming. Too much focus on money can take away from spiritual things. Yet, it can motivate people to work hard. Greed setting in is a danger. Thus, Christian conscience is required.

Overall, education of the future should combine the best of the Western and Eastern worlds. There needs to be a balance of individualism and collectivism in things. The world increasingly is coming closer together. Prejudices toward others must disappear so that people from West and East are open to learn from one another. The original ideas about the theory and practice of administration and organization were largely developed for Anglo-Saxon society. Now, these can be blended with ideas from other societies. On an individual level, educational leaders need to use conscience as described in this book, including in the way of not forcing kindness on those from other cultures who are embarrassed to accept it at the moment (for whatever reasons — such as modesty or pride). Leaders must trust nontechnical remedies for problems. Generally, funds for education should be directed into the things that will produce a principled society.

Some Considerations and Implications for Theory and Training

This book, with its conscience framework, is predicated on the belief that Christianity is the ultimate paradigm for leadership worldwide. It is the definitive, ageless theory that theorists and practitioners are seeking. This includes application to the applied behavioural science of educational administration. The Christian-based approach, when fully understood, is the ideal for theoretical development as well as for practice. In the last four decades, the Commonwealth's key role in decolonization — giving up WASP control (Walker, 1991) — supports this point.

The world incorporates theory and practice, and there is nothing more practical than a good theory (information that describes, explains, and predicts phenomena). Christianity speaks most effectively. Allen (1984) elaborates; among other things, under his section "Christ as the Centre of Education," he cites the statement given by the trustees of Harvard College shortly after its founding in 1636:

> Let every student be plainly instructed, and earnestly pressed to consider well [that the] main end of his life and studies is to know God and Jesus Christ... and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning. (p. 26)

In this New Age (built on technology and secularism), the Christian doctrine is viewed as not scientific enough. In fact, Christianity and science are compatible when the latter is considered within the broader framework of the former. Science is viewed as part of God's great work (Allen, 1984, p. 182).

To be a Christian can create anxiety. Some general questions arise: Am I a good enough person? Should I be going to church more? Eventually, more profound questions emerge: Is Christianity better than other religions and, if so, why? Do being a Christian and wanting to make money go together? Is Christianity just a fable (McDowell, 1979; Torrey, Dixon, & Others, 1993)? [These were discussed earlier.] Through its comprehensiveness (its addressing all sides of argument), Christianity can overwhelm intellectually. The doctrine seems so firm, and it works the mind backwards and forwards timewise with its imagery and requirement of faith. Vigorous intellect results. As an adult, the Christian can become anxious about how to convey the truth of Christianity to youths. How does one get children away from the front of the television set with all its secular programming? How does one promote to "forget about oneself" in today's egocentric world? Often, youths get turned off of religion just by the term "the Holy Spirit." They would rather be out having fun. Also, how does one keep one's evangelistic tendencies under control? Once one has the Christian message (Peterson, 1993), there can be passionate intensity and anxiety. Some might feel that they need to ignore the real world of politics, sports, television, and so on for fear of distraction from the unpolluted spiritual realm; yet, it is imperative "that the Christian humanist know his[her] culture well, but that his[her] approach to life continue to be single-minded devotion to Christ" (Allen, 1984, p. 174). Particularly in stressful times, culture can hold people together.

Some of the anxiety created by Christianity can be dissipated by understanding that what Jesus really said and what men and women *say* He said are not always the same. Some humans have distorted things so as to put undue stress on believers. There are the laws of God and the laws of humans. People can become hypocrites through circumstance.

Christianity is not readily embraced in academe. In part, it is difficult for scholars to entertain the Christian hint that really there are no new ideas, just reformulations of ideas from history. As well, many feel that discussion should concentrate not on religion but on morals, that for the most part are consistent across religious beliefs that become assimilated into society. It is difficult for these individuals to appreciate the uniqueness of the Christian religion with, among other things, its forgiveness feature. Granted there are some professors who are Christians; historically, many conservationists have been so.

Lastly, a great number of professors tend to believe that people can figure out life and its problems by themselves without assistance from an invisible God. Many have a difficult time accepting decay and death and feel that, eventually, all that is unexplained will be explained by hypotheses working out. To accept things on faith rather than on the basis of scientific research data is very problematic for the majority of academics.

There are arguments that to tie Christianity too much to academics is undesirable and that any kind of philosophy or criticism is "not of Christianity" (Torrey et al., 1993). The idea is that overanalyzing prevents the Christian from just living with religion and truly "filling up with the doctrine." Criticism of Christianity subverts in that the focus becomes the language/words of criticism and science — not of Jesus and the story as it should be. (Jesus said, "*I* am the word.") Geering (1980) is of interest. A counterargument is that Christianity signifies the pinnacle of academic debate. Regardless, the doctrine has had acceptance trouble within the academic world whether it be with regard to leadership, finance, or other disciplines. (A paradoxical point is that it is sometimes expressed that a person becomes best suited for the real world by studying all of law, business, and theology.)

Over the years, the author has had a continuing interest in the taxonomy of educational administration. Through this he has come to appreciate the importance of conscience within the discipline. There is a view that the peer-review process within academe has been detrimental to establishing the essence of great leadership, i.e., a Christian approach. Contrary to the critic who may claim that the TELC and TLCC Models are not appropriate for a pluralistic, multicultural society in that they endorse a mono-cultural core that stifles diversity, these Models actually symbolize freedom with responsibility, amid diversity, and the need for leadership that prevents lack of coherence, fragmentation, and undesirable chaos generally. They are particularly useful with respect to decisions concerning educational finance with its equity focus.

When all is said and done, an individual is comprised of body, mind, and spirit; many educators associate psychomotor, cognitive, and affective development, respectively, with these dimensions. Also, in one's reality, just as certain as birth, aging, and maturing is physical death. An individual seeks to give his/her life a meaning that death cannot destroy; faith provides this. The Christian faith's long and glorious history leading to the foundation of developed nations of the world cannot be taken lightly. With Christianity, a person sees people for what they are — good and bad. In this sense, one's troubles just begin when one becomes a Christian. The secular humanism of our times has been producing a greedy socialistic attitude that oftentimes derides traditionally indivisible values such as dignity and integrity. Too frequently, people are encouraged not to worry about thinking and doing things that are wrong. Even if you are healthy enough to work, don't; collect social welfare benefits instead. Lie and cheat. Be violent. It's okay. Don't think too much; hard work, education, and achievement are not all that worthwhile. These are some of the messages. There are individuals who are genuinely disadvantaged (e.g., mentally, physically etc.) and are unable to function adequately. These are worthy people who need our support. However, society increasingly has been catering to many people who do not want to contribute, or even try, even though they are able. Those who have been putting out the effort have been supporting some lazy persons. Many who are working hard are being disproportionally taxed to support those who are not. In some jurisdictions, governments are working to change these things for the better. (However, real improvement probably will not come until electoral systems are made more effective — Australia has one of the better systems whereby individuals and parties cannot be elected through "split voting" phenomena; a large majority is required.)

Many undesirable messages and attitudes are within society. To combat these, a person is wise to be a Christian. Leaders and followers alike do well to model the love, hope, humour, generosity, responsibility, universality, and sense of service that Christianity affords. Contrary to what some people think, a Christian approach is not a soft approach. In particular, to act out the belief that integrity, kindness and caring go a long way requires mental toughness and discipline (Douglas, 1930). An attractive aspect of Christianity, considering the current context of things, is that being compassionate (e.g., helping the needy) is a guideline. Yet, Christians believe that able people should contribute and that quality thinkers and achievers should not be punished for being the way that they are. To preserve people's dignity is the objective. God expects considerable from those with Christian conscience.

Crupi (1990) makes some valid statements about the 1990s. He explains how organizations are shifting from being product to service oriented. The younger generation —our future — view things in a different way; work is to be an extension of oneself — to contribute to self-fulfilment. Balance in enhancing the quality of life is a guideline. Entrepreneurship and volunteerism are widespread. Crupi describes the new generation of leaders who must realize that intellect is the new currency in organizations, that education is *critical* to the future, and that immigrants are re-establishing the work ethic. He presents the fact that one-half of persons on welfare and two-thirds of prison inmates have poor education, to illustrate his point that society must pay now or later for education. The days are long gone when only a few in society, e.g., teachers, doctors, lawyers etc. had ample education. Now, an enlightened people demand integrity in their leaders. The TLCC Model — rooted in its high form of intellectual and practical balance — provides the leadership approach of effectiveness and efficiency required for the situation of the 90s and beyond. Composure is key. Optimism with age. A capacity for mystery. Too much strategizing reduces this capacity and a grasping of faith. Creativity. Education to be quiet, when appropriate. One public education system with a Christian base and nationally supported goals of teaching the basics is the ideal.

Many questions and issues present themselves for the future. Who will make decisions about the educational systems? Will there be continued erosion of educator morale? Are those who control the purse to control what is going on? Is there a loss of perspective on what schools and post-secondary institutions should be? Has a "get a diploma" disease of the past three decades finally caught up with society? What is the appropriate balance between process and structure? Are people generally becoming increasingly irrational? Is the real issue with respect to special needs students that they have skills but need a sense of belonging in classrooms? Human nature remains the same. Phenomena go in cycles — history shows this. Incumbent leaders "work" the political system in which they are situated. There are particular actors of the moment involved. Individuals may go to great lengths to protect their reputations. Is the money crunch really as bad as those in charge are claiming or is this claim mainly a ploy to keep workers in their place? Certainly, many teachers and professors feel devalued in these times. Training to be tolerant is necessary.

Christianity is hard. Moreover, it is often misunderstood. Secret thoughts are involved. God knew that people would not be able to satisfy His Ten Commandments when He set them. Everyone sins. However, these Commandments and the fact that Jesus bore people's sin connect people to God. Christians, across the Commonwealth countries and beyond, have a large task of developing a fairer, peaceful global society. Leaders with Christian conscience, like all Christians, will have periods when they doubt their beliefs. There was a leader who ridiculed Christianity before she lay dying of cancer. One day a friend said to her, "It's hard to believe, isn't it?" The woman replied, "Yes, it is. But, today I *want* to believe." For a Christian, this is the seed of will with which to work.

Every Day Is a Gift from God

Through reading this book, one sees that effective leadership is complex, particularly when there is occurring within society, family, and education so much compromise with respect to harmful factors. Even churches are compromising. The reality is that many a leader says and does whatever it takes to get followers to give him/her leadership, and then, he/she does what he/she wants while "sugar-coating" the bad things. People seem to be losing the sense of what truly is right and wrong. In countries such as Canada, there is a Charter of Rights and Freedoms that contains a section giving freedom of conscience to all citizens. However, this has given rise to tremendous misunderstanding. Many interpret this to mean that "anything goes" — including oppressive communist belief systems. Governments and legislation have created extreme political correctness and it seems that many in society are buying into it "too much." Some of the worst perpetuators of undesirable New Age approaches are schools and post-secondary institutions.

In the author's university teaching, he uses an exercise with his students called "The Doctor." The author carries around the classroom, for each student to examine, a print of the famous painting "The Doctor" (from 1890-1891, by Luke Fildes). The painting shows a sick child at home laying on some chairs, with a physician who has just given some medicine observing. In the background, off to the right, are the child's distraught parents. The questions to the students are, "From what you see, do you think the child will get better (live) or get worse (die)? Why?" This exercise is used to determine which students are optimistic and which are pessimistic. To follow-up, the author explores (with the students) holding optimistic and pessimistic views toward what is happening in society and education.

In recent years, the majority of students have said that the sick child will live. This is encouraging and is the kind of outlook that is required in these times — a positive, hopeful one. People, including leaders, are best when they are bright-eyed, clear-hearing Christians. Spiritual health enhances physical health and, with these together, the Christian leader can give back to the community. The Christian conscience perspective provides the leader with the tools for coping. It is more important to examine the conscience than the subconscious as psychoanalysis does. With a passion and the goal of following God's will in his/her work, the leader's spirit takes life. Then, in times of duress, the answer to, "What is the worst that can happen from my decision?" does not seem catastrophic. Also, guidance comes as to situations in which *not* to fight — a big measure of effective leadership. Remember, Jesus gave his life — no one took it.

Institutions are lucky when they have a leader who wants to lead; some incumbents are content with just "hanging on" another day. The leader with Christian conscience believes in luck but he/she also has strong faith that things steadily improve. God has promised Christians not to make things more than can be borne. The Christian views the world as unfolding as it is meant to be. Most people keep their faith quiet while at work. The Christian defines "progress" as people becoming more human and learned. In countries such as the United States, laws separate religion from institutions, including educational ones. In a profound sense, the leader of Christian conscience is doing things differently to be effective and efficient in providing the truth in a secular age. The Commonwealth has the particular challenge of assisting members with decolonization initiatives.

Church is a key part of the solution for a good future — church not always in the orthodox form, but often as smaller groups of Christians in fellowship and communion. It is no accident that sectors worldwide are calling for a return of Christian prayer to schools in the wake of violence and moral problems generally. This is part of the grand plan.

People need to work together. Yet, the individual needs to know and to hold onto his/her core. Ultimately, religion is a straightforward, simple thing — one accepts it on faith. One has freedom of conscience, freedom to choose concerning "the inner judge of moral issues." To choose Christianity is wise. It creates soundness in all of one's political, economic, and ethical freedoms.

Leadership is necessary in society, family, and education. Sometimes "bad apples" rise to top positions but leadership can be a "step up." Many developed cultures appear to be riddled with guilt in various forms but they do not have understanding of it. The Christian leader understands. He/she fixes problems and not the blame. It may take generations for the world to see the spiritual significance of Christianity. Now, it is viewed by many as something that is just too hard to follow. However, deep down many, many individuals believe intuitively that Christianity is the truth. Peace is one of its desired ends and, with the world no longer involving two superpowers continually confronting each other, the potential for the prevention of and resolution of conflict is greater than ever before. Peace has a chance.

Leaders with Christian conscience know that it is nice to be important but that it is more important to be nice. They know that there are those who are "out to" discredit the leader. Yet, they go on, knowing that followers need stability in their leaders. The leader may be criticized for not dealing with what some see as the real problems of the moment. Yet, he/she knows that individuals must get their spiritual Christianity down first, before the best in dealing day to day is possible and understood. Work hard and believe.

The leader with Christian conscience is thankful for what he/she has. He/she stays tough minded. He/she does not belittle the things that others feel are important. Final judgments are left to God. He/she knows that the secret of living well is to make today count, doing the best one can with what one has. With the death of loved others, the Christian knows to mourn the passing, not the death itself. The grace of Christianity is a great healer.

To be a great leader, one must be much more than a technician. One must have a profound depth of character. The Christian acquires this through his/her contact with God. He/she realizes that an individual usually matures through the following stages (ages approximate):

18-21 years of age — a stage of dependency

22-35 years of age — a stage of creativeness re the self; after 30, the person increasingly deals psychologically with his/her parents' influence on his/her upbringing

36-50 years of age — a stage of protecting and creating opportunities for one's family

51 years of age and beyond — a stage of reflection and living for others

A Christian does not try to hide his/her age.

Our good passions are too weak (Crabb, 1993). If one remains in an environment of evil too long, one succombs. The Christian character grasps this, recognizing such things as "absolute power corrupts" and "envy and jealousy are undesirable." A great leader "calls a spade a spade" (tells it like it is). He/she looks at his/her life as described by Updike (1989) — "as a specimen life, representative in its odd uniqueness of all the oddly unique lives in this world" (p. xi). Motives must be pure. Happiness is a choice. Quieting body endorphins are released naturally when one is happy. People who wonder at the world learn best. Be prepared. Balance structure and spontaneity. Do not continually mock; there is a time and place to laugh. Scars come with experience and wisdom. The freedom of the individual is very important. Read good literature. Do not stop thinking. (Dr. Daniel Klassen is developing a book of daily spiritual meditations that is excellent for the Christian thinker.)

Christian character means being realistic. In these times, there may be more money available than politicians claim. The claim is often a scare tactic to get people to feel insecure and to work harder. It is difficult to control politicians' cutbacks. Many of these people appear to be liberals who are posing as socialists, with hidden agendas of helping themselves — helping the rich to get richer. They play "politricks."

Depth of character encompasses a sense of history and understanding of human nature and development. Perspective, imagination, matter of degree, and thought blocking all are important. Ages of Darkness, Absolutism, Enlightenment etc. need to be appreciated. The great leader thinks rationally (lest he/she succombs to a demagogue). He/she fights to be a philosopher, using values and wisdom to approach problems and to create a vision of the world that people understand. Get into the trenches. Then, step outside the situation, go to the wilderness, sleep on it, take time to think, talk to God. Do not let civilization run you; you run civilization. Lessen institutional dependency. Separate reflection from politics such as conservatism.

Rational, good Christian leaders do not shout. They make a point of looking after the interests of common persons. They do not order a person to be a clerk when that person wants to be a president. Great leaders themselves are builders.

There is a thread of learning from the past to the present to the future. The great leader has the wisdom to hold onto "the big picture" of Christianity, knowing that reform is in the "here and now."

Every Christian needs the encouragement of other Christians ("the hounds of heaven") or else he/she might feel insane. Yet, how can one feel insane in an insane world? There are many administrator "dummies" but the true Christian is not among them. The true leader is afforded prophecy — knowing that the goodness of God lies in the future (God's promise), not in the state of the world now. Christian thought evolves; it is not static. Doubts and setbacks on the spiritual journey represent learning and teaching for bigger and better things to come. Humility, patience, trust, and humour are prime to the Christian leader. None of us are worthy. We sin and we must admit it. But, we are worthwhile. Designs change but philosophy does not. The Christian leader seeks out trust; more trust means more focus on productivity. He/she practices incredible patience. He/she has ample dialogue before any war. Like a good mediator, this leader has ideas and opinions but he/she withholds judgment. He/she stops paranoia with rational thinking. Trust can be destroyed so easily — to establish it is a long, slow process. Even a fortunate human being is a vexed thing (Updike, 1989, p. 256). Christian conscience is not only a factor in great leadership worldwide — it is *fundamental*. Everyone has a conscience. The learning of its contents will be a specific focus of the author's continued research, writing, and development. Consideration of the concepts of dignity, integrity, and language use will be involved.

Every day is a gift from God. What is, is. Whatever will be will be.

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Appendix A

Some Christian Ideas

Times change, values don't.

The more things change, the more they remain the same.

Power corrupts.

Keep promises.

General society is not very sane.

Tolerate but do not necessarily accept.

Males and females are different.

Be thankful for what you have.

Love is a powerful force.

One can influence without taking ownership.

Good overcomes evil.

Practice patience.

The truth is hidden.

Christianity is strength.

Appendix B

The Ten Commandments

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day, to keep it holy.

Honour thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

Exodus 20:3-17

Appendix C

Some Prayers and Poems

"The Lord's Prayer"

Our Father which art in heaven,

Hallowed be thy name.

Thy Kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

Matthew 6:9-13

"The Shepherd's Psalm"

The Lord is my Shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Psalm 23

"Broken Dreams"

As children bring their broken toys
with tears for us to mend,
I brought my broken dreams to God
because He was my friend.
But then, instead of leaving Him
in peace to work alone,
I hung around and tried to help
with ways that were my own.
At last, I snatched them back and cried,
"How can you be so slow?"
"My child," he said,
"What could I do?"
"You never did let go."

Author unknown

"Prayer of St. Francis of Assisi"

Lord, make me an instrument of Your peace!
Where there is hatred — let me sow love
Where there is injury — pardon
Where there is doubt — faith
Where there is despair — hope
Where there is darkness — light
Where there is sadness — joy
O Divine Master, grant that I may not so much seek
To be consoled — as to console
To be loved — as to love
for
It is in giving — that we receive
It is in pardoning — that we are pardoned
It is in dying — that we are born to eternal life.
Amen.

"The Cross in My Pocket"

I carry a cross in my pocket
A simple reminder to me
Of the fact that I am a Christian
No matter where I may be.
This little cross is not magic
Nor is it a good luck charm
It isn't meant to protect me
From every physical harm.
It's not for identification
For all the world to see
It's simply an understanding
Between my Saviour and me.
When I put my hand in my pocket
To bring out a coin or key
The cross is there to remind me
Of the price He paid for me.
It reminds me, too, to be thankful
For my blessings day by day
And to strive to serve Him better
In all that I do and say.
It's also a daily reminder
Of the peace and comfort I share
With all who know my Master
And give themselves to His care.
So, I carry a cross in my pocket
Reminding no one but me
That Jesus Christ is Lord of my life
If only I'll let Him be.

"The Teacher's Prayer"

Lord, enable me to teach with

Godly Wisdom,

for I help to shape the mind.

Equip me to teach with

Godly Truth,

for I help to shape the conscience.

Encourage me to teach with Godly Vision,

for I help to shape the future.

Empower me to teach with

Agape Love,

for I help to shape the world.

Appendix D

Repent and Reorganize!: With 20 Guides Through the "Heart of Darkness"

(An Application of Biblical Leadership Principles)

by Bruce E. Thom, QC
City Manager
City of Thunder Bay
Ontario, Canada
(as of Fall 1996, City Manager, City of Edmonton, Alberta, Canada)

Preamble

The reorganization article of this Appendix appeared in one form or other in three publications in 1995, two in Canada and one internationally.

Although it was not prepared at the time as a specific example of Thom's "Leadership with Christian CONSCIENCE" (TLCC), it can certainly be used as such.

The Bible, whether or not one believes it is the inspired Word of God, is a writing that offers profound truths. Amongst other things, it is the greatest management book ever written, as well as being (in my view) the Owner's Manual for the human race.

If one studies the reorganization of the City of Thunder Bay, one finds the following underlying principles that drove it:

Fairness
Attention to detail
Delegation of authority
Accountability
Listening to others
Critical timelines
Logical solutions
Communication
Training
Importance of people
Determination

As one looks to those great Biblical leaders for inspiration and wisdom, can such principles be found? The answer is a resounding "Yes."

First, I begin with what I suggest are the two fundamental principles of managerial conduct, as found in the New American Standard translation of the Bible:

1) *"...be quick to hear, slow to speak and slow to anger"*
James 1:19[*]

2) *"...conduct ourselves honorably in all things"*
Hebrews 13:18

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[*] All Biblical references are from *The Open Bible*, New American Standard Translation, published by Thomas Nelson Publishers, Nashville, TN, 1978.

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We, as managers or educational leaders, could receive no better advice than to follow the above two precepts.

Turning now to the underpinnings of the Thunder Bay reorganization, I could reference any great Biblical leader for guidance. I have arbitrarily chosen Moses.

What relevance can Moses have to management in the 1990s you ask? I suggest that every principle found in the Thunder Bay reorganization can be found in his leadership those thousands of years ago.

FAIRNESS:

"You shall do no injustice in judgment: you shall not be partial to the poor, nor defer to the great, but you shall judge your neighbour fairly" *Leviticus 19:15*

ATTENTION TO DETAIL:

"...they shall construct an ark of acacia wood two and a half cubits longs, and one and a half cubits wide and one and a half cubits high" *Exodus 25:10*

"So Moses numbered... all the first-born males by the number of names, from a month old and upward, for their numbered men were 22,273" *Numbers 3:42, 43*

DELEGATION OF AUTHORITY:

"So Moses said to Joshua 'Choose men for us, and go out, fight against Amalek...'" *Exodus 17:9*

"And Moses' father-in-law said to him... you will surely wear out, both yourself and these people who are with you, for the task is too heavy for you, you cannot do it alone... And Moses chose able men out of all Israel, and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens" *Exodus 18:17, 18, 25*

ACCOUNTABILITY:

"If a person sins unintentionally in any things which the Lord has commanded not to be done... let him offer to the Lord a sin offering for the sin he has committed" *Leviticus 4:2, 3*

"Beware, lest your hearts be deceived and you turn away and serve other gods and worship them or the anger of the Lord will be kindled against you" *Deuteronomy 11:16, 17*

LISTENING TO OTHERS:

"So Moses listened to his father-in-law and did all that he said" *Exodus 18:24*

CRITICAL TIMELINES:

"...you shall keep [your lamb] until the fourteenth day... then the whole assembly of the congregation of Israel is to kill it at twilight... For I will go through the land of Egypt on that night and will strike down all the first born in the land of Egypt..."

Exodus 12:6, 12

"So Moses stretched out his hand over the sea, and the sea returned to its normal state at daybreak, while the Egyptians were fleeing right into it" *Exodus 14:27*

LOGICAL SOLUTIONS:

"And if one man's ox hurts another's so that it dies, then they shall sell the live ox and divide its price equally, and also they shall divide the dead ox" *Exodus 21:35*

COMMUNICATION:

"Then the Lord spoke to Moses 'Go down, warn the people, lest they break through to the Lord to gaze, and many of them perish'" *Exodus 19:21*

"Then Moses entreated the Lord his God… so God changed His mind about the harm which He said He would do to His people" *Exodus 32:11, 14*

TRAINING:

"…teach them the statutes and the laws, and make known to them the way in which they are to walk, and the work they are to do" *Exodus 18:20*

IMPORTANCE OF PEOPLE:

"Indeed, He loves the people" *Deuteronomy 33:3*

"And you shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt" *Exodus 22:21*

DETERMINATION:

"And I have led you forty years in the wilderness" *Deuteronomy 29:5*

May we all, as leaders and teachers, be able to say that those with whom we worked would find in us some small measure of the management qualities found in Moses after our own "forty years in the wilderness."

Bruce E. Thom

Repent and Reorganize!

With 20 Guides Through the "Heart of Darkness"

Bruce E. Thom

Good order is the foundation of all good things.

—EDMUND BURKE, *REFLECTIONS ON THE REVOLUTION IN FRANCE*

Take a council that wants to effect real change; add a culture that fosters conflict between staff and elected leaders, discourages teamwork, and has a virtually nonexistent performance measurement system; include a job evaluation system that is not trusted to rate jobs impartially; put in a dash of poor labor-management relations; and what do you get? A new local government manager with a big headache.

In 1992, the city of Thunder Bay, Ontario (population 113,000, with 2,100 full-time staff), had all of the above ingredients. The council's first goal was to create an organizational structure that was understandable and that was flatter than its existing potpourri of 20 departments. The existing structure in 1992 was a blend of two or three earlier organizational initiatives that, after a few stages of blending, had no underlying logic to it. As for the 20 department heads, 14 of them sat on a recently convened senior management committee, and 6 did not.

Guides 1 Through 10

How to hack through this jungle? Employ an experienced guide—or, as in this case, 20 of them. According to **Guide 1**, the first step is to shut down the job evaluation system until it can be fixed, even though this may mean guessing at some job posting rates in the meantime. If confidence has been lost in the impartiality of the local government's job evaluations, nothing is gained by processing even one more position. Further, with an effective reorganization, one should have fewer jobs and therefore some changed jobs, all of which will need to be rated anew. Thus, the city or county should close off the old system, get started on the lengthy process of developing a new job evaluation system, and hope to coordinate its arrival with the postings of the new jobs on reorganization.

According to **Guide 2**, a good second step is to obtain some outside public and private sector comparables as part of the job evaluation review. Comparables are available and will go a long way toward showing whether a compensation system is fair compared with the "real world."

Next, following the advice of **Guide 3**, review the local government manager's job description and other written responsibilities to see if the manager has authority to build a corporate team and to conduct a review of past corporate sins, with a view to repenting of them. In the case of Thunder Bay, when the job description was found to include the phrase "must have a valid driver's license," it became clear that there was trouble with the written responsibilities of the city manager. A new bylaw was prepared that clearly set out the responsibilities of the head of administration.

Remember **Guide 4**. As the manager's job description is being rewritten, ensure that the position is made responsible for the hiring of direct reports[1] and that elected officials are involved only in terminations of senior staff members. Elected officials might approve "proposed major changes" in the organization, but the manager should be responsible for all other organizational changes.

Following the above suggestion accomplishes a couple of things. First, it frees up the elected officials' time to deal with executive matters, such as large organizational changes or terminations of senior staff on the manager's recommendation. Second, it sends a loud and clear message to both elected officials and staff on two key management principles: accountability and delegation.

There is no

organizational

structure

so bad

that it cannot

be made

to work.

Next, look to **Guide 5**, whose suggestion is to build the principles (such as accountability and delegation) that the manager wishes to instill in the organization into the reorganization process. In Thunder Bay, the city avoided using outside consultants to help in producing a new structure and relied instead on its own sense of responsibility and teamwork.

The 14 department heads and the city manager went off-site for several days, bringing prework materials they had been given to review (**Guide 6**). The prework contained principles of organization, samples of other organizational structures, and relevant articles. The point was stressed that the object of the exercise was to create a more efficient and effective organization with less bureaucracy, but this was not simply a cost-cutting exercise with some artificially imposed targets. If the job was done properly, there would be savings, but where and how large the savings would be were issues not explored at the start of the process.

Before holding the off-site meeting, the manager collected each department head's version of the reorganization that he or she would take to the elected officials if hired as "city manager for a day" (**Guide 7**). One reason for this exercise was that collecting everyone's reorganization thoughts ensured that no one could go home after the first day and redraft his or her material to "get" a department head who perhaps would suggest that so-and-so did not need to be a department head anymore.

A second advantage was that the process of having all department heads submit what they would do if they were the manager gave the real manager (in this case, a new one) some indication of which staff members were thinkers, which were innovators, and which were traditional ("we've always done it this way") types.

While department heads were encouraged to meet with their direct reports to draft an organization presentation, the final product had to be one that was supported totally by the department heads. Each union president also was invited to submit a reorganization proposal privately to the manager, although all declined to do so.

The guidelines at the off-site meeting were that each department head would make a presentation and then respond to comments and questions from the group; that slides and written material of any sort could be used; and that, at the end of the exercise, attendees would try to identify the issues on which there was majority or complete agreement and the matters that provoked the most disagreement.

The object of this off-site meeting was not to achieve consensus on a

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new organization. According to **Guide 8,** one will not achieve consensus using this process. There is too much turf and too much self worth on the line. Rather, the object of the exercise is to enable the manager to understand the various viewpoints of the group, to give careful consideration to each point of view, and, in the end, to take the best overall structure to the elected officials.

The rule of **Guide 9** is not to protract the above process. Get the prework done, get to the off-site meeting, collate the results, and make a timely decision. Time quickly can become an enemy in this kind of endeavor, and it is better to have a rough diamond than a perfect stone.

Guide 10 suggests doing a preview of the proposed reorganization with the elected officials at another off-site meeting. The group is not expected to make a decision at this meeting, but the manager may find it an invaluable chance to hear the officials' candid reactions and their questions in this setting.

Guides 11 Through 20

The advice of the remaining guides essentially covers the presentation of the proposal to staff, media, and elected officials.

Guide 11. A series of meetings should be set with staff shortly before the actual presentation-and-decision meeting by council. This always is a delicate matter because the manager does not want to see the proposed reorganization on the front page of the newspaper before the elected officials have made a decision. And, at the same time, he or she does not want staff members to hear about a major organizational change affecting them through the media.

In Thunder Bay, management staff met the union presidents at 4:30 p.m. on a Thursday afternoon and unveiled the presentation. Then, in nine meetings held at various locations, including the transit garage and works yards, the manager unveiled the proposal the next day. At all sessions, staff members were asked to respect the council's position by not contacting the press right away, and staff honored this request.

By the following Monday evening's council meeting, all staff knew what was happening, and no one felt shabbily treated.

Guide 12. Deal with the media. As the media have a legitimate interest in a major corporate reorganization, approach all media outlets and offer to brief them fully on the proposal before it gets discussed at council, on the understanding that the story must be held at least until the start of the council meeting.

Most of the Thunder Bay media were receptive to this suggestion because it gave them sufficient time to understand the proposal fully, and it ensured that no one outlet would get an early scoop from management. All who participated honored the request on timing, so as to respect the role of the elected officials and to respect staff members who still needed to be briefed by management.

Guide 13. Make the reorganization presentation short, colorful, and logical. In Thunder Bay, a graphic concept was used that employed circles to show the interlocking of departments, to counteract the "silo" look of a regular organization chart. All graphics were presented on an overhead projector at the council meeting.

Guide 14. Send out with each paycheck, as soon as possible after your elected officials have made a final decision, a one-page sheet showing the new organization. Even though meetings are being held and media attention is coming into play, it still is important to give staff an individual document outlining the new structure.

Guide 15. Immediately start appointing or having competitions for the manager's direct reports. Clearly, management now has a "tiger by the tail"—an organization that has been fundamentally changed, with some leaders no longer in department-head roles and others wondering where they will end up. A recipe for disaster.

Guide 16. The city adopted a rule that, if one's job was not "fundamentally changed" by reorganization and there was no logical objection, one could be appointed right away. While this rule introduced some subjectivity into the decision, it worked well and certainly was preferable to the entire team's competing for jobs at the same time or the manager's choosing appointees willy-nilly from a host of senior managers. Thus, some immediate stability was secured by appointing some senior managers within one day.

Within six to nine months of making appointments or completing competitions, each department head should complete his or her departmental reorganization. In this part of the process, an outside facilitator **(Guide 17)** is helpful if the local government is going to replicate the same process as was used to create the overall corporate reorganization; one is now dealing with staff who may make presentations that delete their coworkers' jobs. While the process still is effective and indeed necessary to gain varied points of view and to get at least some buy-in, a facilitator can help to depersonalize this step.

On returning to the elected officials with the more detailed departmental reorganizations (each department head having reviewed his or her reorganization proposal with staff shortly before), schedule most or all of the departmental presentations for one meeting **(Guide 18).** This meeting—or "Son of Reorg"—mercifully may take only one evening and not be strung out over a series of confrontations.

Guide 19. Prepare a short, concise report for elected officials to focus on, and have each department head present specific departmental proposals quickly by way of overheads. Elected officials will be more interested in the overall results than in the minute details of who reports where. In Thunder Bay, most of the attention focused on the three-page overview report, which indicated that 92.6 positions could be deleted at an annual gross savings of more than $4.6 million.

Guide 20. Follow the same procedure regarding appointments or competitions as for the department heads, but have each individual bring to the senior management team those positions that he or she believes have *not* fundamentally changed. Thus, appointments are allowed. This is an important step because many staff now are worried about where they will end up, and they must not be denied the ability to compete for every job for which they can compete. At the same time, one must be fair to those capable individuals who should not have to compete for their own jobs, or slightly altered ones. Department heads have differing views on who should be allowed to be appointed and which jobs are "fundamentally changed." Therefore, the manager should get senior team consensus on who gets appointed.

Space does not permit further discussion of strategies for job evaluation, corporate culture, and corporate training as they unfold around reorganization. Suffice it to say that none of these aspects must be neglected.

One last note. Do not approach reorganization with any preconceived notion of which structure is best. What works in one place may not work in another. There is no organizational structure so bad that it cannot be made to work; nor is there any organizational structure so good that it cannot be made to fail. The differences lie in the people on the team, and the corporate direction set by the elected officials to foster success and innovation.

It is hoped that at least one or two of the guides used by Thunder Bay may help readers to find their way through the uncharted jungle of a public corporation reorganization.

[1] Employees who report directly to the manager.

Bruce Thom, Q.C., is the city manager of Thunder Bay, Ontario, Canada.

Note:

In the following, **Attachment 1** shows the 1992 Thunder Bay organization situation. **Attachment 2** and **Attachment 3** relate to Guide 13.

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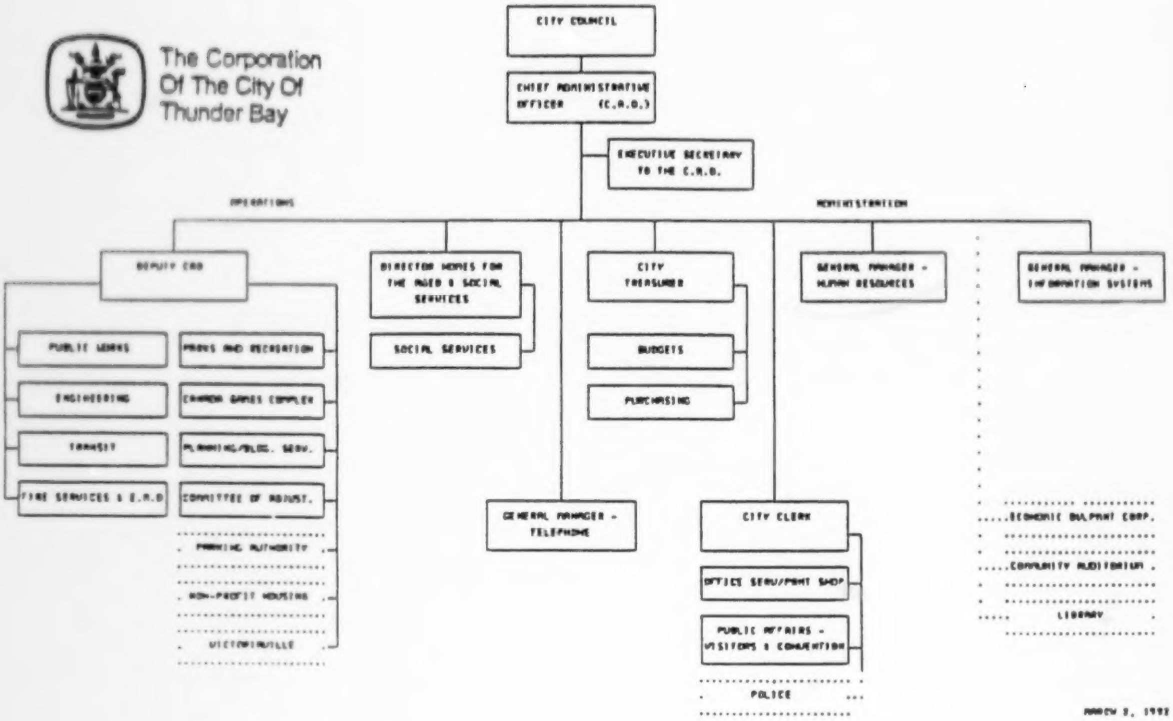
Attachment 1

The Corporation
Of The City Of
Thunder Bay


CITY COUNCIL
CHIEF ADMINISTRATIVE OFFICER (C.A.O.)
EXECUTIVE SECRETARY TO THE C.A.O.
OPERATIONS
ADMINISTRATION
DEPUTY CAO
PUBLIC WORKS
ENGINEERING
TRANSIT
FIRE SERVICES & E.M.O
PARKS AND RECREATION
CANADA GAMES COMPLEX
PLANNING/BLDG. SERV.
COMMITTEE OF ADJUST.
PARKING AUTHORITY
NON-PROFIT HOUSING
VICTORIAVILLE
DIRECTOR HOMES FOR THE AGED & SOCIAL SERVICES
SOCIAL SERVICES
GENERAL MANAGER - TELEPHONE
CITY TREASURER
BUDGETS
PURCHASING
CITY CLERK
OFFICE SERV/PRNT SHOP
PUBLIC AFFAIRS - VISITORS & CONVENTION
POLICE
GENERAL MANAGER - HUMAN RESOURCES
GENERAL MANAGER - INFORMATION SYSTEMS
ECONOMIC DVLPMNT CORP.
COMMUNITY AUDITORIUM
LIBRARY
MARCH 2, 1992

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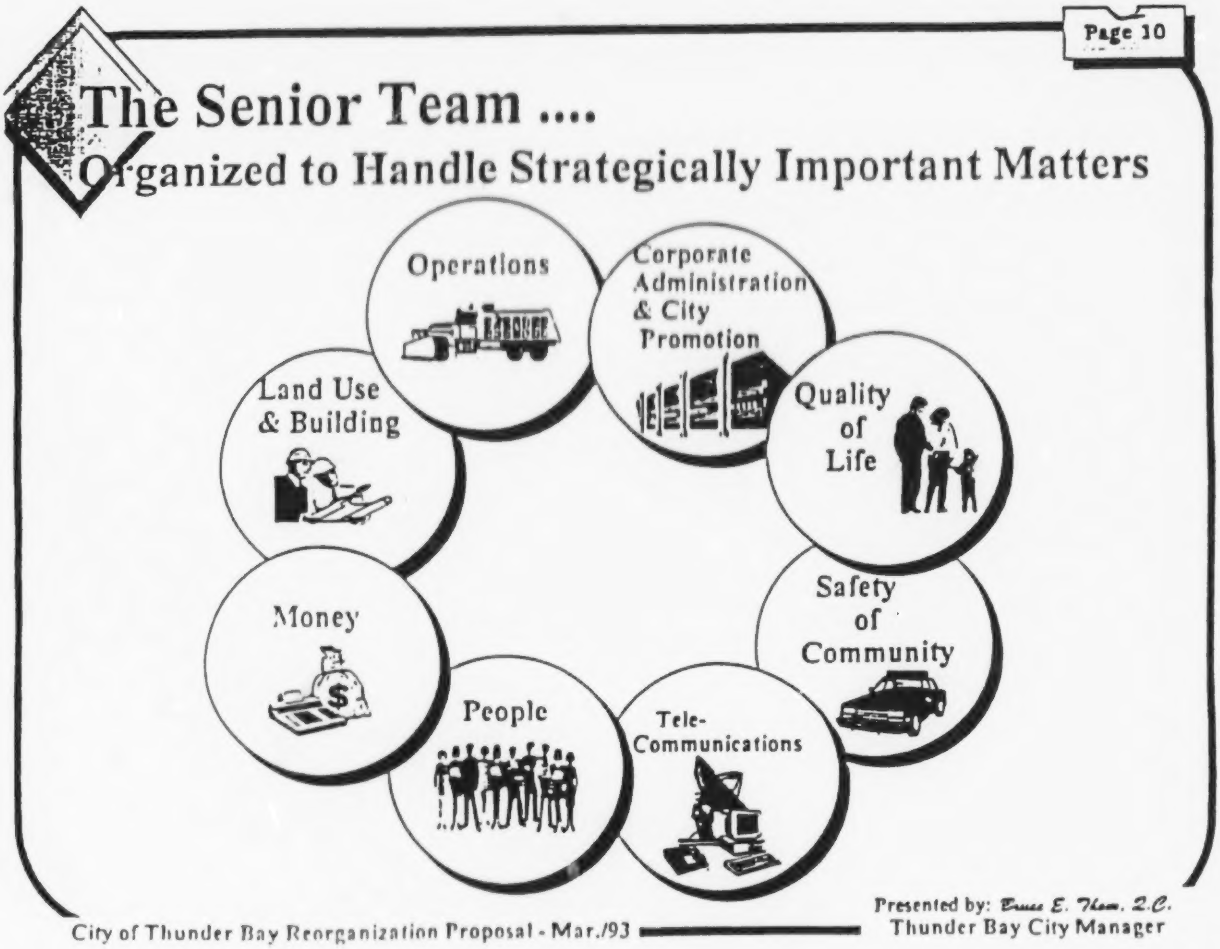
Attachment 2



Page 10

The Senior Team ....
Organized to Handle Strategically Important Matters

Operations

Corporate Administration & City Promotion

Quality of Life

Safety of Community

Tele-Communications

People

Money

Land Use & Building

City of Thunder Bay Reorganization Proposal - Mar./93

Presented by: Bruce E. Thom, Q.C.
Thunder Bay City Manager

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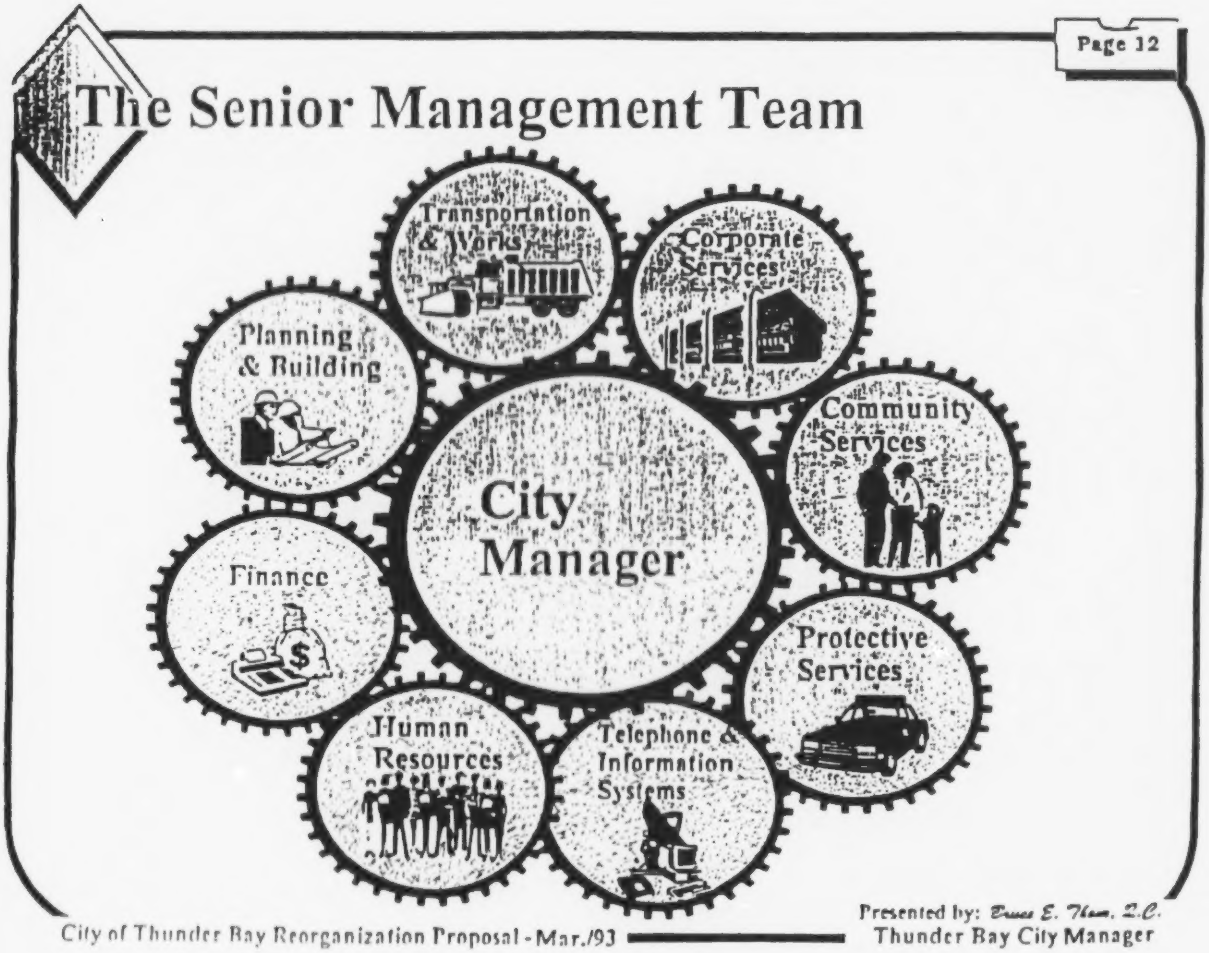
Attachment 3



Page 12

The Senior Management Team

Transportation & Works
Corporate Services
Planning & Building
Community Services
City Manager
Finance
Protective Services
Human Resources
Telephone & Information Systems

City of Thunder Bay Reorganization Proposal - Mar./93

Presented by: Bruce E. Thom, Q.C.
Thunder Bay City Manager

Appendix E

Leading and a Forgiving Environment*

by Dr. Daniel Klassen
Faculty of Education
Lakehead University
Thunder Bay
Ontario, Canada

Introduction

My interest in forgiveness was first sparked in my clinical practice. Time and again, I had those come into my care who had apparently found a plan for the ones who had wronged them, been unfaithful, betrayed them, abused them, abandoned and rejected them; but the place they had found did not release them and did not set them free. They still, in small or not so small ways, were bound to the person who had so mercilessly hurt them.

If a sidewalk survey was taken and the question was asked "When you review your life, what is the one thing that gives you sadness and prevents you from feeling good about yourself?" the answer for many would be the need to have made things right where things have gone wrong and find a better place, a better resolution. Forgiveness is one such mechanism for righting wrongs. It is a highly complex, dynamic process a cohesive force and energy of which the bonds of intimacy are made. But, it is illusive and remaining unforgiving and unforgiven is the all too common fate for countless individuals. Forgiving is perhaps the most difficult of all human undertakings. Smedes (1996) reminds us that "The most creative power given to the human spirit is to heal the wounds of a past it cannot change." Unfortunately, most of us have no idea how to forgive even if we should attempt to do so.

Beverly Flanagan (1992), a fellow of the Kellogg Foundation, attended a doctoral seminar in which the students were entertaining several questions. Are moral people required to forgive? Their answer was "yes." Are they required to forgive even a tyrant like Rudolf Hess? Again, their answer was "yes." The logic behind the students consensus was that when leaders behave in injurious ways, they engender in the broader

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* A version of this article entitled "The Role of Forgiveness in Victim Resolution" was presented at the International Congress on Counselling, Vancouver, BC, Canada, May 1996.

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society the likelihood that hatred seething in victims of tyranny spills out in ever-widening spheres of influence onto nonvictims and eventually everyone connected with nonforgiveness creates a culture and ecology filled with hate and revenge. The logic of the students was that the hateful recriminations of the victim are as morally dangerous as the acts of tyrannical leaders. Each one, the victim and the villain, is likely to contribute to the evolution of a cruel society. Regardless of the source, hatred creates mean spiritedness in the human condition. So when an individual does not forgive the one who injures him, he perpetuates evil and, in the end, affects the well being of everyone. Forgiving by this logic is the only ethical response to villainy. The only way to stop the amplification of the influence of the original wrong is to create an ecology where forgiveness is fostered, valued, promoted, practised and taught.

The singular characteristic that distinguishes human beings from all other species is that we knowingly and often without legitimate reason cause each other to suffer. We lie to each other, steal from each other, cheat each other, rape each other and betray each other, abandon one another, and humiliate each other. Even more peculiar, we most often do these things not to our enemies, but to the people closest to us.

War gives groups the sanction to inflict violence on each other. But the vast amount of human suffering does not occur between warring groups on battle fields. Most of it takes place in a different war zone between individuals in daily work relationships and the intimacy of the home. Wars contribute to great losses and wounds and often end in the signing of peace treaties. But, injuries in the workplace or intimate injuries in marriage and families have no such formal mechanism. The most intimate of injuries are often left festering and unresolved — each unforgiven or unforgivable.

The problem is that very little is actually known about forgiveness. The paucity of literature is more on how it happens. More is written about the results of forgiving than about the process itself. It is said, for example, that forgiveness presumably repairs ruptures between people. It is said to release the injured from the injuring party. Forgiveness allows a new start, a heavy load is lifted; forgiveness gives the hurt a different place and it gives the person new life.

But such observations shed little light on what actually goes on in the hearts and minds of people who have been deeply wounded and who have struggled to forgive the person who did the wounding. This paper is about the process. This paper is an attempt to answer the question: What happens on the inside of the injured person? What are the processes of mind and heart that lead from bondage to freedom?

Definition

Forgiveness is not easy to define because of its multi-faceted nature. Therefore, in an attempt to bring a level of definition to the term, it may be useful to begin a definition with what it is NOT. Clinical experience has revealed that there is a great deal of resistance to the notion of forgiveness, the discussion of forgiveness, and the behaviours of forgiveness. This resistance most frequently does not come as a result of what forgiveness is, but rather we refuse to enter on the course of forgiveness because of some mistaken notion of what it is. For example, a manager may refuse to forgive a deceitful employee because s/he believes that forgiveness includes placing the employee back on the payroll. Another may refuse to forgive a battering spouse because of the belief that forgiveness includes taking the spouse back. Another may refuse to forgive a friend who has committed suicide because they believe that forgiveness includes agreeing that the suicide was okay. These are all false notions of what forgiveness is and unless these notions are confronted and clarified, they act as effective barriers to forgiveness. The path of forgiveness is painful and arduous to be sure and is not a natural or automatic choice even when it is understood. But, incomplete or false notions of what forgiveness is are either a barrier to setting out on the journey or, once having begun the journey, the false notions are the cause of getting stuck in the process.

Forgiveness is not an event or a goal to be realized but rather a path that needs to be taken. When forgiveness is seen as a once-and-for-all event, it leads to intense discouragement when the injured party says, "I forgive," and the morning after, everything feels and looks unchanged and as painful as ever. A more useful and accurate model of forgiveness is seen as a journey with a multiplicity of stations where forgiveness must be experienced. This is more realistic because of the many facets of human personality that have been affected by the abuse of the injury and perhaps by the many parts of one individual that were violated. The abuse cannot be clearly defined as a once-and-for-all event and certainly the release of the effects is not likely to happen in a once-and-for-all way.

As I experience forgiveness in my own life and vicariously in the lives of others, I see it more as a sphere that is divided into single degree squares of 360 horizontal and 360 vertical lines. Every single square represents a different facet of the entire sphere and each of the 129,600 squares represents another side of the whole that seeks forgiveness. It cannot happen all at once. It takes time.

Forgiveness is not so much about the individual that needs to be forgiven but is rather about the one that needs to do the forgiving. When the victim needs to forgive and cannot get the perpetrator out of focus, then forgiveness becomes impossible. Our forgiveness does not affect the perpetrator, it affects us. The perpetrator does not need to know about our forgiveness. When we believe that somehow our forgiveness will absolve the perpetrator of the wrong doing, we err. Our forgiveness does not result in absolution. Absolution may be available to the perpetrator but it is not initiated by or conditioned upon our forgiveness. Forgiveness serves the forgiver not the forgiven. Lewes Smedes (1996) reminds us that "when we forgive we set a prisoner free and discover that the prisoner is us."

Forgiveness is not conditional on the attitude and behaviours of the perpetrator. If we wait for the perpetrator to apologize or wait for him/her to ask to be forgiven or wait for him/her to somehow admit guilt or take responsibility for the act, then we place ourselves in a position of a hostage to an enemy force. We are at the mercy of another who likely has no interest in our well being. We give all control into the hands of another and the wound will only grow with time and with each successive round of memory and review. We do not hurt the perpetrator by our refusal to forgive nearly as much as we hurt ourselves. Forgiveness is sometimes easier when offenders make a gesture of accountability and take responsibility, but we cannot wait for it.

Forgiveness is not a homogeneous experience. It is different for everyone. There is no manual to follow that is a fail-safe, lock-step approach to getting it done. To be sure, it is highly ordered and unique to the individual. It is usually a long and tedious journey that is composed of a series of events that eventually lead to release. Well-meaning friends and counsellors who advise that "all they have to do is forgive" only make life more difficult for the injured. There is a grain of truth in the advice but without a guide to accomplish the task, it merely leads to more guilt on the victim's part, because now they not only are filled with pain and humiliation by the unforgivable violation but also are expected to somehow let it go but seemingly have no understanding or skills to accomplish the deed. Telling victims that "all they need to do" is forgive is like showing someone a door that is secured with a complicated combination lock and telling them that all they have to do to receive access is to unlock the door. Forgiveness is the key, but it does more harm than good to give this information if there is not also some assurance of walking with the injured on a journey in search of its discovery.

Forgiveness does not mean that justice is ignored. There is the strong prevailing sense that we cannot have it both ways: we cannot on the one hand forgive and on the other hand also insist that justice be done. Forgiveness does not cancel or bypass the criminal justice system. It is perfectly reasonable to forgive the perpetrator and at the same time insist that justice be done. These are not mutually exclusive thoughts because forgiveness is what the victim must do for himself/herself while justice is for the perpetrator and for the benefit of the larger community in its attempt to create order and a safer place.

Some believe that forgiveness is not fair. Perhaps the question could be asked of victims: Is it fair that they continue to carry the weight and burden of the violation without a sense of release? In a world that is far from perfect where those who have never harmed anyone nor have ever intended to harm anyone are themselves hurt by violent acts of others, how can fairness and justice be best approximated and judged? The wrong cannot be undone, the clock does not have reverse capability. There is no "delete" button on this computer keyboard. It makes no sense that the victim cling to some hypothetical world where everyone gets what they deserve. The victim did not get what s/he deserved and life is already unfair and unjust. Perhaps the highest sense of fairness and justice then can only come to injured individuals as they engage in the creative process of forgiveness whereby they cut themselves free from the violence by which they find themselves identified. In an unfair world, forgiveness may be the fairest path of all.

Forgiveness is not forgetting. In the first place, it is impossible to forget anything. We cannot do that. That forgiveness is forgetting assumes that it is some passive act where denial and distortions of the violation are practised, and where if you just do not bring it up anymore, it is forgiven. There are few descriptions that could be further from the truth of this matter. Forgetting and denial of the violence prevent forgiveness and are harmful to the forgiveness process. In order for forgiveness to be complete, every detail must be remembered because every detail must be forgiven. Premature forgiving is never complete because it is done before all of the details of the violence have been felt and reviewed. The details are not remembered all at once. There is a natural grieving process in which denial plays a part. Since we are not capable of handling too many bytes of memory all at once, we are endowed with a grieving process that mercifully allows us only as much as we can handle in the moment. We, therefore, systematically slip into denial until we are capable of processing the memory.

If premature forgiveness is done before all memories have been exposed, then mature forgiveness is accomplished systematically as the memories are released. There is no forgiveness without remembering. Without remembering, there is nothing to forgive. Forgiveness without remembering is nothing more than entrenched denial where our fears keep us from allowing memories to surface. Individuals in this condition are stuck and in an arrested state of suspension. This kind of forgetting is harmful. What individuals in this condition need is a safe environment where they are convinced that the resources will be available once they allow the memories to surface.

There is an experience that has qualities like forgetting, but is far superior to forgetting, once forgiveness is complete. This occurs after the long and arduous process of forgiveness has done its work. What happens is that the memories of the violence are intact, and in order, but as they present themselves, they do not feel the same way anymore. The pain is not as sharp, the sting is taken out of it, there is no sense of bondage to it. The victim no longer identifies himself by the violence, it is not as heavy, as powerful, or as controlling. The violent experiences have found a different place and are carried in a different way, but are remembered. There are some acts of violence that we suffer the pain of that will never end, but forgiveness allows us the strength to endure and provides the resources to create a new world view that allows for life's paradoxes.

Forgiving is not easy. Forgiveness is not a "quick fix." Forgiving is very difficult and usually takes a long time. The cost of forgiving is astronomical, but the cost of not forgiving is even higher.

Smedes states that when we forgive, we do not demand that the injurer apologize because then we put our life on hold. We also do not demand a perfect ending because life is not like that. We, furthermore, do not expect all pain to go away any more than the grieving process eradicates all pain. We do not forgive out of duty because it is quite likely that no one in the history of mankind ever genuinely forgave because they had to. And we are reminded that forgiveness does not require talking about it. There are many people groups in the world who have behaviours that clearly communicate forgiveness, but there are no words to describe it.

A Forgiving Environment

A reasonable argument for creating a forgiving environment in marriage, home, and workplace is that everyone makes mistakes and everyone has faults. In a forgiving environment, everyone carries their partner's and neighbours' oppressive faults. This is no excuse for continuing to make mistakes and to err. This does not simply allow everyone easily "off the hook" when errors are made. This is not the cheap forgiveness of a broken record of "I forgive you" when mistakes are made. But a forgiving environment is one where permission is granted for honest mistakes and where allowances are made for individuals who have erred. A forgiving environment is where the highest value is characterized by honesty, truthfulness, and genuineness rather than by the kind, variety, or number of mistakes a person makes. Where mistakes are not allowed and errors identify the individuals in a setting, there no one can learn from the mistakes that were made because the errors cannot be openly admitted.

The "witch hunt" approach is common where mistakes are not allowed. The belief is that if the error is localized and the person who committed the error is found and drowned, then the problem is solved. Experience has demonstrated that this is not nearly as true as it sounds. The "who dunnit" approach may be useful for hunting witches and warlocks but leads to a massive waste of energy since the primary focus of energy is on NOT making mistakes. The law of the high-wire as learned and demonstrated by those who perform high-wire acts is that it is not good enough to centre one's energy on "not falling" because, as positive as that may be, it does not lead to the predictable results of focusing one's energy on "walking."

A victim of MS describes his frustrating experience of joining his friends and colleagues at a teen dance during his adolescent years. The problem was that even thougn he enjoyed the company and companionship of the dance, he rarely stayed on his feet for more than a minute or two and then would fall. He did not mind falling so much but was concerned about spoiling the dance for his friends who would come over and help him back on his feet. While reflecting on his dilemma, he was looking for a line he could use to put everyone at ease after his inevitable fall so as not to obligate the others to help him to his feet. He believed that he had discovered such a line and could not wait to give it a try at the next dance. The day came and the music started and the dance was begun when he set out onto the dance floor. No sooner had he started to dance when he once again lost his balance and found himself on the floor. As his friends approached him, he used the line "No problem folks, just go on enjoying yourselves because falling for me is part of the dance." The dance could now be enjoyed by everyone because it included the fall.

The environment of forgiveness allows for the fall. The environment of forgiveness permits the fall. In an environment of forgiveness, there is a process in place for righting wrongs. Individuals in an environment of forgiveness are not characterized or caricatured by their errors but rather maintain their dignity and respect as they honestly and truthfully admit their errors and go about seeking ways of preventing them from happening again.

The difference between good people and great people is not in the number of transgressions they commit but rather their greatness lies in what they do after they make a mistake. The open and honest admission sets them free and the forgiving environment that allows for and fosters the open and honest admission releases the creative energy of individuals to become all they can be. Where fear of making mistakes and anxiety over being found out prevails, their creativity dies.

The spirit of litigation encourages cover-up and denial because the more that is found out and proven the heavier the sentence and fine. We spend millions of dollars to prove the wrong that individuals have done but allow no place in our criminal justice system for the honest, open admission of what the transgressor has done. Proving to someone what they have done is not the same as giving them a fair opportunity to state what they have done. Taking responsibility for what has been done by admitting it is the first step to finding release.

The environment of our criminal justice system does not foster forgiveness. The environment is confrontational and seems more concerned with punishment and retribution for the wrong rather than setting the wrong right. In *Dead Man Walking*, the perpetrator of the vicious crimes was unwilling and perhaps incapable of admitting his wrongs until he met the Sister who convinced him that his dignity and respect was conditional upon his honest and truthful admission. Since the courts had "proven" him guilty, he was going to die whether he confessed or not. He believed that he could have personal dignity and respect only if he had not committed the crimes. But, in the forgiving environment created by the Sister, he was convinced that the highest value was truth and that his dignity and respect depended on honesty and confession of what he had done. He became convinced that it was not the deed that characterized the person but rather the honesty and truthfulness about the deed that epitomized the person. This is not an argument in favour of the wholesale devaluing of our criminal justice system. Forgiveness does not release an offender from experiencing consequences. There is a need for a system that creates a safe environment for all of our citizens, but when we have more criminals in our jails and prisons per capita than any other country in the world (perhaps with the exception of the United States), we need to ask ourselves if it is working. Perhaps some of our premises need questioning.

This is more an argument for an addition to our criminal justice system. The law and the courts attempt to rehabilitate from the outside-in. We "prove" the wrongful deed was done and establish the level of responsibility played in the act. So now the perpetrator knows s/he did wrong but knowing it and accepting it are not the same. Courts do not make it easy to admit one's wrongs. There does not appear to be any intention in the whole litigational drama to illicit an honest response from the perpetrator. S/he, therefore, endures the entire proceedings and is still stuck with the weight of it all in the end.

The "want" to admit any responsibility in the wrong comes only from the inside-out. I will "want" to take responsibility when the environment is safe, in an ecology of trust where truth is honoured above all else. Where my dignity and respect is secure, I will be open about my wrong doing and will thereby find release.

Forgiveness in the Real World

Our society has many barriers to forgiveness. People who choose to forgive are fighting or ranging battle not only from within themselves, but also from without.

BARRIER ONE: Making a private wound a legal matter

Since many unforgivable injuries are also legal matters, they often lead to adversarial proceedings in courts of law. Divorces, contested wills, and sexual assaults are all material for ugly law suits. While in the grips of moral damage and the unravelling of trust and love, litigants were counselled by their attorneys to do what is not natural after harm occurs. They were counselled not to talk with the injurer after the injury occurred.

Attorneys fear that apologies or admission of wrong doing can be later used as evidence in lawsuits between harmer and harmed. But, it is the admission of wrong doing and/or apology that initiates the process of forgiving between people. An apology is an invitation to discussion. It is a way to restore power to a wounded person. After someone hears an apology, s/he can condemn the injurer, demand changes, or try to understand why the person did what he did. Then, if s/he chooses, s/he can begin the process of forgiveness.

When private injuries too quickly become legal matters, that which might begin the process of forgiveness is forbidden. As divorce proceedings and other actions "heat up," people who have been lovers or friends and husbands and wives, all too quickly find that they are litigants and adversaries. Their complex feelings for each other are reduced to hate as quarrelling continues. Once people have been reduced to their basest selves, even if they had once wanted to apologize they may never be willing to do so again. Without confession between two people reconciliation will not occur. But, those who never hear on apology CAN forgive, but they will have to do it alone.

BARRIER TWO: Bad help

Helping professionals have preconceived ideas, as we all do, about right and wrong, moral contracts and what is forgivable and what is not. One of the worst experiences that can confront wounded persons is for a professional helper to dismiss or minimize its importance. Another is for the helper to honestly believe that the injury the client wants to forgive should never be forgiven. The client does not need a negative value placed on forgiveness. Forgiving is difficult enough to accomplish when it proceeds smoothly. It is even harder if a trusted helper is opposed to it. Helpers need themselves to be open enough and willing to be changed in the therapeutic relationships. It is not only the client who often needs to grow; therapists need to be willing to alter their own beliefs as well.

BARRIER THREE: Friends and family members

Friends and family members can be very helpful, but like professionals, can have some immutable values about retribution and forgiveness. When people are hurt, it is difficult for those who love them not to feel their pain. If friends do not know about or believe in forgiveness, they are likely to want to get even with the harmer.

Our society has many contradictory values about retribution and violence. Most religions, for example, speak out apparently, absolutely, and strongly about violence, yet many of those same religions support war if waged for the "right" cause.

No one has a "right" answer about when a person should or should not forgive. When friends or family members who do not believe in forgiveness become obstacles to the forgiving process, one should be prepared to help so that each deals with his injuries in his own way. Forgiveness truly belongs to the injured and to no one else. No one can do it for anyone else. The wounded should also understand that their unforgiveness has affected those who love them. It has contaminated their friendships and family relations. Therefore, when a person decides to forgive, s/he may want to thank those who have shared in her/his rage and grief and may also invite them to share in her/his forgiveness.

BARRIER FOUR: Not knowing how to forgive

It would be a decidedly easier task to forgive if people could observe how role models do it. If community leaders, politicians, and educators openly demonstrated some of the elements of forgiving, others might be able to follow suit. The elements of forgiving, admitting wrongdoing, apologizing, making and keeping promises, and showing contrition are noble acts. They are paradoxical by nature because the person who admits wrongness gives power to those s/he has offended.

Still, most people are able to recognize the grace and nobility of a person's admitting when he has been wrong. To witness true contrition from a person who has hurt another is to witness the essence of the conscience in action.

But, public apologies are rare. Beverly Flanagan in *Forgiving the Unforgivable* (1995) laments that we are more likely to hear a fish sing than politicians, businessmen, clergy, doctors, and teachers apologize.

If role models and leaders of all kinds would demonstrate that it is still incorrect to harm others with impunity, and conversely, noble to take responsibility for the harm one does, we might all benefit.

Towards a More Forgiving Society

EIGHT ACTIVITIES

1. Admit when you are wrong speedily and openly.
2. Apologize to people you have wronged. If the wrong took place in the presence of others, issue your apology in the presence of others.
3. Encourage those who express regret about hurting others by helping them admit wrong doing and apologizing to the one they have hurt.
4. Respect the attempts of others to forgive someone.

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5. Tell people who have modelled forgiveness that you respect their efforts. Similarly, when others contaminate you by their nonforgiveness, tell them.
6. Avoid litigation until you have heard each other's views of the injury. Forgiveness occurs more likely in nonadversarial relationships.
7. Teach that life is not fair. One person will always have more or less of anything. Envy and greed should never be the basis of nonforgiveness.
8. To forgive is to move forward into the future. Show others that you choose the future, not the past, as the focus of aspirations in your daily life.

How to Forgive

TASK ONE: Name the injury

Name it honestly and truthfully, the way it was and is. To forgive someone you need to know what you are forgiving. To forgive someone for dismembering your finger is useless if indeed it was an arm that was lost. You need to know what the injury is and what it means to you.

You construct the meaning of the wound by admitting you are harmed, by exploring the dimensions of the injury, and by talking to other people to validate your feelings and impressions.

In naming the injury, you also identify the measuring of the injury in terms of its duration, controllability,consequences, and to some degree, its cause or how it all happened.

This task is the opposite of forgetting:

> We remember with truth;
> We remember with sadness;
> We remember with no illusions.

TASK TWO: Owning the injury

Separating and incorporating are the keys to owning the injury. A person who succeeds in forgiving must ultimately do it from a position of strength. Strength is not found in disintegration but only in integration. To fully identify with the wounds and scars of the injury is the essence of the task. This means that the sooner you find empowerment from the bad experiences you have endured the sooner you gain strength over it.

People who forgive are ultimately able to find greater meaning from their injuries. During the owning task, the conversion from bitter to better begins. This task requires hard work. Harmed people must say, "This is your life. What do you want? You are where you are."

TASK THREE: Blaming the injurer

Many people try their best not to blame. Blaming may seem uncharitable or unloving. Blaming may seem like an attempt to avoid one's own responsibility in the matter. Friends may tell wounded people to get on with life, not realizing that blaming is part of getting on with life. Random acts of God, like lightning, may not require blaming if someone is struck. But, personal injuries require that the responsibility and accountability for them rest on the proper shoulders. Wounded people need to accept that the wrong done could have been foreseen or perhaps was even intentional. Someone is responsible for hurting another. It may be that the harmer is alone responsible or it may be a combination of the injured and the injuring party. Nevertheless, it requires that the confusion be lifted and until that happens, there is no one to forgive.

Friends and professionals may have bought into the "no fault" myth — that all injuries are simply a result of a larger system so that in the end all injuries whether personal or not are reduced to "acts of God" because after all, who is accountable for societal values and reflexes. But the line of reasoning, where all that happens is nothing more than a systemic "knee jerk," is not helpful in the forgiveness process.

Once you can blame, you know whom to forgive, you must forgive. Injured people need to know that blaming is a positive step forward.

TASK FOUR: Balancing the scales

Balancing the scales has the effect of restoring to the forgiver some of the power or resources that were lost because of the injury. Again, forgiving comes from a position of strength, not weakness. In arriving at a position of strength, the forgiver must believe, at least, that s/he is as strong or has as many assets and resources as the injurer. Balancing the scales is about equalizing the resources in a relationship thrown badly off centre.

A small business is made up of people who are expected to bring resources to it. These resources may be know-how, community contacts, or good will. Everyone is expected to contribute and each person is expected to share in their resources for the betterment of the whole. So that finally, all can be rewarded for their hard work as profits are shared.

Intimate relationships are similar, each bringing some resources to the relationship. Both the resources and the outcome are shared. If there is a fair balance, no one can cheat causing the relationship to become one-sided. Injuries destroy the fair balance in relationships in the most vital ways.

When all of the weight falls on the offender's side of the balanced scale, new weight must be added to the empty side. This takes work, but work on one's own behalf is the best work a wounded person can do. In fact, no one else can do the work that restores power to the wounded person.

When people have tried all the methods of balancing the scales — punishing, revenge, loading, getting even — then it is time to move on. No punishment will restore the relationship to its original state. No resource will seem equal to the ones the injurer took. Nothing will stop the harboured anger or unremitting hatred. There is nothing left but to move on and choose to forgive.

TASK FIVE: Choosing to forgive

The first part of forgiving is choosing to expect that no debt be repaid. Choosing to forgive is like any other choice. When you choose one thing you lose another. So when you choose to expect no further payment, you lose your demands on the one who wronged you. It has nothing to do with who was right or wrong. It means that even though you were right and you were wronged and you were injured in the process, you do not expect to be reimbursed for the wrongs. You no longer require anything from the injurer. No redistribution of goods is required to balance the amount of resources held by injured and injurer. To require no payment does not imply the blame be put aside. Every new choice brings with it not only a loss but also a new set of responsibilities. When you forgive someone you say to yourself, "The person who hurt me is no longer responsible for the way my life will go. I am responsible now." When you choose to forgive, you want nothing from the injurer, you abandon the idea of making that person responsible for anything in your future. To do away with the debt is to forsake any remaining idea that the injurer has resources that you want. You want nothing, not an apology, not a promise, not a loan, nothing.

The second part of forgiving is setting the injurer free. There is a bond between the injured and the injurer. In many it is the bond of love and respect turned to grief and loss turned to hate. This bond is a thread of hope that the relationships can be restored. Forgiveness closes the door, sets the injurer free, and allows the injured to start life anew. When you no longer define the injurer by what s/he has done, then you can no longer define yourself by what has been done to you. "I forgive you" spoken alone or to someone else is the breaking of a bond, the end of something powerful and important. Even the label of "injured" or "victim" is no longer applicable.

When people forgive their spouses and then stay with them, friends who affirm their bonds, or parents and children who free each other, know that things will always be different. The old relationships are NOT restored. They may be reaffirmed but not restored.

In ancient Rome, slavery was an essential part of the entire economy. It was common practice for slave owners, out of gratitude on occasion, to set a slave free. The slave then had a choice to either set out on his own or return to his owner and offer his services there. If he returned to his former owner, he became a special slave known as a "bond" slave. His relationship now with the owner was entirely different. Even though in some ways his position and tasks may have been the same and he still had the same role, now he was there because he wanted to be. This was an entirely new kind of relationship. In the same way, if people do go back after forgiveness is complete, the relationships are not restored. They may have a good relationship but it certainly will not be the relationships they previously had.

The third part of forgiving is looking ahead. You no longer allow the past to control you. You no longer allow the injuries of the past to identify you. You are released from your past. You now look ahead. Beverly Flanagan asked a respondent what she would tell someone who could not forgive. She responded with a smile:

> Forgiveness is a virtue, I think. Anger brings you nothing. No sleep, no smiling. Then it spurts out into other areas... God does not want you to be miserable — mentally or physically. If you are harbouring anger or wanting revenge you are not doing God's will for you. You're not allowing yourself to be the person God wants you to be. Forgiveness is a fantastic way to live. It releases you from so much. You can never again be so angry. Never as intense. Never for so long. I think it's one of the most important things to be able to do. It's accepting the fact that no one is perfect.

The choice to forgive is an invitation to freedom. It is the one chance you may actually have to start your life over again. Fresh and with a clean slate.

TASK SIX: The emergence of the new self

Forgiving suggests a series of transformations on the journey of forgiveness. These perhaps best characterize the new self that emerges after forgiveness.

- *Harm.* From a person who does not understand the harm done to him/her , to someone who incorporates his/her injury, to someone who no longer considers himself/herself injured.

- *Blame*. From a person who blames himself/herself, to someone who blames another, to someone who blames no one.
- *Change*. From a person who does not want to change, to someone who accepts that s/he must change, to one who directs the course of her/his change.
- *Time*. From a person who wants the present to return to the past, to someone who hangs on to the present, to one who looks only to the future.
- *Action*. From a person who is acted upon, to someone who cannot act, to one who acts on the things s/he can act on.
- *Trust*. From a person who trusts, to someone who does not trust, to one who may choose to trust if s/he wants to.
- *Love*. From a person who loves, to someone who hates, to someone who either loves in a different way or is indifferent to the injurer.
- *Equal*. From a person who is equal in power or resources, to someone who feels depleted of resources, to one who feels equal again.

This conversion happens when people choose to forgive. Forgivers begin to change their perceptions, their behaviour, their values, and their expectations. But the major transformation of forgiveness is more basic. It is the transformation in a way a person sees the fundamentals of life. A new integrated principle about life emerges. The principle, however it is constructed, works to help a person once again see life as inherently just and fair. The principle resolves incompatability among beliefs about harm. "I call this the *forgiveness principle*," says Beverly Flanagan (1992). "People who go through the conversion of forgiveness arrive at this conclusion: **Harm is an ever-present potential.**"

Some harm you can control and some harm you cannot. Once a person accepts that harm happens and in many respects cannot be controlled, almost nothing can be unforgiven again.

Conclusion

The entire process of forgiving is a conversion from being an object of another's decisions, actions, and behaviours to being a person who makes decisions and acts upon their own injury. Through the tasks of forgiveness, an individual gains ever increasing circles of influence over the injury. New paradigms about justice, fairness, and new ways of perceiving self, others, and God are constructed.

Beverly Flanagan (1992) asks if forgiveness is essential to survival. She asks what might happen in an environment in which forgiveness was neither an interpersonal need nor a valued process for reconciling interpersonal problems. Would this private matter of nonforgiveness affect the entire ecology of the society and in effect, everyone's well being?

The response to this question is that, yes, indeed, it would have a profound effect. Where individuals nor community groups, philosophers, or priests value forgiveness, these people would likely respond in three ways. In the first environment, let us say, where people must continue to live in close proximity to each other, they would likely attempt to maintain an external decor of civility. But, spontaneity and fluid movement would eventually cease as trust eroded people would slowly isolate themselves from each other and they would live their lives of quiet desperation, anxious and alone.

In the second environment, let us say, where people still live in close proximity, revenge and retaliation are accepted. All airs of civility are forgotten. Harm is met with equal harm. Forms balancing injuries are not worked out in court rooms but rather left up to the individual's own sense of getting even. In this environment, people would become isolated as well, but only for reasons of survival. The weak would form gangs. They could pool their resources and fabricate more deadly weapons. Connectedness between people could be for the purpose of the mutual need for protection. This culture could not survive long.

In the third environment, let us say, people who are injured do not fight back. However, they do not remain in close proximity attempting to avoid and dodge each other; they simply leave. They do not seek each other out ever again and they do not attempt to maintain any ties. They allow escape to be their method of resolving pain and time to be their healer. Parents separate from children, children from parents, people switch jobs, move across the country, leaders get new portfolios, spouses leave and once having left, their names are never mentioned again. Never.

As in environments one and two, the final outcome of nonforgiveness is personal isolation, living lives of rootless drifting. Whatever form life in nonforgiving society takes, one thing is clear: personal nonforgiveness has a profound impact on society as a whole. The private beliefs and behaviours of individuals has an incredible impact on the environment and the entire ecology. The actions of two individuals spill over onto the community and society, colouring the entire scene. Nonforgiveness ultimately weakens the fabric of the human community; each person carries the load alone.

There is another possibility: an environment where newspapers, from time to time, carry articles about old friends having reunited and forgiven each other. Politicians openly admit in the media where they have erred. They often issue public apologies. There honesty in leadership is honoured. Educators teach children ways to be and genuinely say, "I'm sorry." Television features talk shows where people tell their stories as they traded getting even for "getting along." Here, forgiveness is encouraged, modelled, taught, and experienced. It is part of every day life. Here, forgiveness affects everyone in ever-widening circles of influence for wellness and well-being.

If the environment has erected mores and taboos and barriers with respect to forgiving, each of us can tear one down, if only a little, by removing our contribution to it. After all, we collectively form the environment and each in our own way can influence our living space. The place of greed and envy in our environment is for each of us to shape. Each of us also can shape the future of forgiveness. We are all sculptors in our own place. Both leader and follower have their roles in making a contribution to giving forgiveness a place in their world.

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Appendix F

Leadership in Organizations

(A Lecture Outline to be Presented on Overhead Transparencies)

Dr. Douglas J. Thom

LEADERSHIP IN ORGANIZATIONS

- administration, management, supervision, and leadership
- recurring issues in the study of organizations; a typology of organizations
- history of organizational and administrative thought
  - ANCIENT TRADITIONS (e.g., Historic civilizations such as Chinese dynasties)
  - CLASSICAL/SCIENTIFIC MANAGEMENT (e.g., Frederick Taylor-1923)
  - HUMAN RELATIONS (e.g., Elton Mayo-1933, Chester Barnard)
  - STRUCTURALISM (e.g., Max Weber, Amitai Etzioni)
  - SYSTEMS (e.g., David Easton-1957, Daniel Griffiths)
  - ORGANIZATION DEVELOPMENT (O.D.) [teambuilding, collaboration, consensus,...] (e.g., Mary Parker Follett, Edgar Schein, Richard Schmuck, Wendell French)
  - ETHNOGRAPHY, PHENOMENOLOGY (e.g., Margaret Mead, Barney Glaser, Tom Greenfield-1974, Earle Newton)
  - CONTINGENCY THEORY (e.g., Karl Weick)
  - CRITICAL THEORY (e.g., Karl Marx, Herbert Marcuse, Henry Giroux, Richard Bates, Michel Foucault)
  - TEAMS (..., ownership, empowering,...) (e.g., Richard Schmuck, Edgar Schein, Michael Fullan, Richard Wellins)

  - VALUES, ETHICS, AND MORALS (e.g., Warren Bennis, Chris Hodgkinson, Douglas Thom-1970s on, Daniel Klassen, Charol Shakeshaft, Tom Sergiovanni)
- contemporary focus
  - REFLECTION AND KNOWING (e.g., Donald Schön, Gabriele Lakomski)
  - RESTRUCTURING/RE-ENGINEERING (e.g., Samuel Bacharach, James Champy)
  - SERVICE, SPIRIT, AND PRINCIPLES (e.g., Robert Greenleaf, Tom Sergiovanni, Peter Koestenbaum, Stephen Covey)
  - THOM'S "EDUCATIONAL LEADERSHIP WITH CONSCIENCE" (TELC) - 1993
  - METAPHOR, IMAGES, AND STORY/NARRATIVE (e.g., Lee Bolman)
  - THOM'S "LEADERSHIP WITH CHRISTIAN CONSCIENCE" (TLCC) -1996
- bureaucracy and democracy; power, authority, and freedom; formal and informal organizations
- climates
- motivation; satisfaction
- the principal; the head teacher; other educational administrative positions
- professionalism
- gender etc. issues
- school improvement and effective schools
- community involvement in education
- change and the future of leadership

THE FUTURE OF LEADERSHIP IN ORGANIZATIONS

(Ideas from James Champy, Alvin Toffler, Warren Bennis, Michael Fullan, Neil Postman, & Others)

- continued restructuring/re-engineering/downsizing/reform
- capacity building
- reduced outside control
- self-managing
- partnerships
- privatization; consumership; economic utility
- information technology
- new meanings for "job"
- equity politics
- temporariness
- systemic approaches
- new narratives; new purposes

ISSUES

Will bureaucracy survive?
Will ad-hocratic forms of organization emerge?
Is "corporate anorexia" a danger?

TLCC

- represents "the big picture," a "Weltanschauung,"thick description
- decreases uncertainity
- many leaders never develop spiritually; to practice what one preaches is a challenge
- "Indigenous Perspectives of Educational Management" — theme of the CCEA International Conference in Kuala Lumpur, Malaysia, August 19-24, 1996

Index

A

"A swan in a turkey patch," 46

aboriginals, xiii, 3, 5, 64

abuse, 3, 25-26, 68, 78

"according to Christ," xiii, 54

accountability, 82, 111-112, 115

addiction, xvii, 25, 63

ad-hocratic forms of organization, 135

administration, 139

administrative positions, 134

adult-child program, 74

adultery, 105

adults and Christianity, 51-54

Age of Darkness, 97

Age of Absolutism, 97

Age of Enlightenment, 97

AIDS, 36, 76

alcohol, 4, 10, 25, 37, 49, 55-56, 68

Allen, R., 88-89, 98

Allender, D., 138

Amalek, 112

American Education Finance Association (AEFA), 30

ancient traditions, 7, 139

androgeny, 64

anger, xiv, 15, 54, 63, 67, 69, 74, 111-112
  James 1:19,20 (King James Version), 63, 74
  Proverbs 14:29 (King James Version), 63
  Proverbs 15:1 (King James Version), 63
  Proverbs 16:32 (King James Version), 63

Anglo-Saxon, 87

"angry at God," 73

"angry at life," 73

Angus, J., ix

anxiety, xvii, 74

applied ethics, 31

approaches to administration, 7, 29, 88

Argyris, C., 83, 99

Armidale, New South Wales, 30

Art of War, The, 35, 101

Astley, J., 60, 99

Augsburger, D., 138

Australia, 30, 44

Australian Council on Educational Administration (ACEA), 29

authority, 69-70, 83, 111-112, 115, 140

B

Bacharach, S., 140

bad things happening to Christians, 49, 54, 74

Bajunid, I., ix

balance, xiii, 11, 18, 41, 44, 60, 69, 71, 83, 85, 93, 97

balancing, 133-134

Balance, Angles, Rebounds, and Stand up (BARS), 69

baptism, 48, 52

Baratta, F., ix

Barnard, C., 8, 15, 139

Bates, R., 139

beliefs, xi, 18, 27, 49, 54, 69-70, 75, 77, 84, 93

"believing is seeing," 40

Bell, C., 7, 16

Benn, S., 32, 34, 56, 99

Bennis, W., 140-141
Bethlehem, Judaea, 20

Bible, xiii-xiv, 8, 23, 38, 46-53, 67, 72-74, 77, 111-112
  as a guide, xiii, 48, 53

Biblical leadership principles, viii, 111-113

bitterness, 15

blame, 133, 136

Block, P., 60, 99

Bloom, A., 60, 99

body, mind, and spirit, xii, 11, 18, 44, 50, 70, 90, 93

Bolman, L., 7, 15, 60, 99, 140

Boostrom, R., 60, 100

bordello, 12

born-again Christian hockey players, 48

Boy Scouts, xiv

Brady, P., 6

brain, xii

Briner, B., 60, 99

Britain, 29-30, 42-43, 63, 84

British Council on Educational Administration (BCEA), 30

British Educational Management and Administration Society
  (BEMAS), 30

"Broken Dreams," 108

Bromiley, G., 99

Buddha, 50

budget, 83

bureaucracy, 9-10, 31, 41, 84, 115, 140-141
  personalizing, 10, 40

Burke, E., 114

C

"calls a spade a spade," 97

Canada, xiv, 5, 29-30, 38, 44, 66, 93

Canadian Association for Studies in Educational Administration (CASEA), 29

Canadian Association of the Deans of Education (CADE), 30

Canadian Charter of Rights and Freedoms, 94

Canadian Education Association (CEA), 30

Canadian Society for the Study of Education (CSSE), 30

"capacity building," 9, 141

caring, xvi, 18, 34, 92

Catholics, 51, 72-73

celebrating a departed's life, 47

Champy, J., 140-141

change, 85, 114, 140

chaos, 89

character, 28, 34, 59, 70, 96-97

cheating, 76, 86, 91

checks and balances, 61

"chief executive officer liability insurance," 75

child abuse, 3, 25

child neglect, 3, 25

child poverty, 26

children and Christianity, 51-54

China, ix, 1, 7, 38, 42-44, 55, 139

choice, 134

Christian basics, 20-22, 34

Christian books, 60

Christian therapy, xi, 71, 79

Christianity
  and academe, 89-90
  and children, 51-52, 77
  and conformity, xiii
  and critics, xiii
  and distortion, 20
  and doubts, 45-54

  and forgiveness, xi, xiv, 22, 34, 41, 50, 53-54, 56, 58, 60, 70, 89
  and idealism, xiii
  and intellect, xiii,xvi, 89, 92
  and money, 87
  and racism, 22
  and science, 88, 90
  and wars, xiii
  and women, xiii, 46, 48
  as a crutch, xiii
  as a fable, 88
  as a guide, 48
  as a life-long process, xi
  as best, xiv, 19, 50-51, 91-92
  as difficult, 93
  as happy, xi, xvii
  as strength, 101
  as truth, 45, 50, 60
  conversion to, xvi
  defending, xiii
  interpreted, 48
  subversion of, xi, xiii, 74, 89-90

Christmas, 21

Chu, M., ix

church, xiii-xiv, 2, 8, 50-52, 55, 59, 62, 73, 80, 88, 95

city corporation organization, 111-120

climate, 140

cognition, xiii

coherence, 90

collaboration and cooperation, 66, 72

collectivism, 31, 87

"common Christianity," 73

common sense, 63, 74

Commonwealth, the, 88, 93, 95

Commonwealth Council for Educational Administration (CCEA), 30, 141

Commonwealth of Independent States, 38, 55

communication, xii, 82, 111, 113

communion, xvi, 52, 95

communism, 1, 26, 94

community involvement in education, 140

compassion, xvi, 19, 22, 41, 56-58, 60, 73, 92

competence, 68

completeness with God, xvi, 49, 76

composure, 92

computers, xi

confidence, xii, 58, 60, 68

confidentiality, xiii

conflict, 96, 114

conflict of interest, 68

confrontation, 96, 117

Confucius, 50, 59

confusion, xvii, 7, 74

conscience defined, xi, 31, 34, 95

conscience in action, 131

consensus, 115-117, 139

consequences, 19, 76

conservationists, 89

consultant, 115

consumership, 141

contingency theory, 29, 139

contradiction, xiii, 11, 18, 53, 77, 82

contrition, 131

control, 12, 58, 61, 141

"control factory," 12

controversy, 22-23

conversion, xvi

Coombs, P., 31, 35

Corollary 1 to the "Thom Theorem," 58-59

Corollary 2 to the "Thom Theorem," 58-59, 87

"corporate anorexia," 28, 141

corporate culture, 117

corporate training, 117

corruption, 13, 18, 68-69, 74, 80, 86-87, 96

cost-cutting, 115-117

counter culture, 52

courage, 19, 32, 41, 54, 56, 60

courtesy, 63

Covey, S., 40, 99, 140

Crabb, L., 96, 99

Craig, W., 48, 99

"creatures of habit," 79

crime, 37

critical theory, 7, 29, 139

criticism, xiii, 12, 68, 96

Crupi, J., 92, 99

Cubs, xiv

Culbertson, 7, 15

culture, 89, 114, 117

cunning, 18

curriculum, 83

"curriculum auditing," 9

Currie, J., ix

D

"damage control," 82

Daresh, J., 8, 15

Dead Man Walking, 128

Deakin University, 30

Deal, T., 7, 15, 60, 99

Deborah, 24

decay and death, 50-51, 90

decentralization, 9-10, 38, 82

decision-making, xvi, 4, 9, 87, 92, 116

decolonization, 88, 95

deed, 45, 70

DeGiacomo, P., ix

DeLaRonde, D., ix

delegation, 111, 115

"deliberate tradition," 59

democracy, xii, 1, 6, 10, 26-27, 32, 34, 41, 56, 61, 74, 83, 140

denial, 58

Denmark, 38

destreaming, 27, 86

determination, 111, 113

Deuteronomy, 112-113

Devil, the, 18

dialectics, 15, 18, 32, 56

dignity, 34, 60, 62, 91-92, 98, 128

diligence, 63

disciples, the, 20-21, 54

discipline, 27, 92

"dis-ease," 40

diversity versus "standardization," 84, 90

Dixon, A., 88, 101

"do unto others...," 22, 44, 73

domination, 18

"doubting Christian," the, 51

Douglas, L., 92, 99

downsizing, 28, 141

driven or chosen, 39, 42, 44, 56
  Christian viewpoint on, 44-45, 56

drugs, xvii, 4, 10, 25, 37, 44, 49, 55-56, 68

Duhamel, R., ix

duty, xiii

dynasties, 7, 139

"dysfunctional," 5

E

early retirement, 28

Easter, 21

Eastern world, the, 87

Easton, D., 7, 16, 139

economics, 13, 18, 26-28, 38, 62, 78, 80, 85-86, 95, 141

ecumenical, 73, 79

educational administration, 29, 90

educational finance and conscience, 80-88

educational law, 9, 29, 63, 82

Educational Management and Leadership: Word, Spirit, and Deed for a Just Society, xii, 31, 35

effective schools, 140

efficiency and effectiveness, 115

ego, 13, 44, 58-59

Egypt, 112-113

Eisner, E., 11, 16

elitism, 27, 55, 65

Ellul, J., 59, 71, 99

empowering, 139

endorphins, 97

English, F., 8, 16

entrepreneurship, 92

environment, 121, 127-128, 137-138

envy, 97

equality, 2, 4, 25, 66

equality of personhood, 3, 25, 34

equity applied, 61, 66, 87, 90
  and Thom's TELC and TLCC Models, 90
  vertical, 4, 27

Esther, 24, 67

Estonia, 75

ethics and morals, 27, 29, 95, 140

Ethics Minister, 80

ethnicity, 24-25, 63

ethnography, 7, 29, 139

Etzioni, A., 139

Europe, 37, 43

European Forum on Educational Administration, 30

every day is a gift from God, 73, 93-98

evil, 15, 18, 20, 23, 26, 50-51, 59, 96, 103, 107

Exodus, 22, 105, 112-113

F

fair, 115, 117, 125

fairness in conscience, 32, 56

faith, 95
  and academics, 90
  and leadership, 41

false prophets, xiii

family issues, 2, 24-25, 62

Farquhar, R., ix

fear, xvii, 59

fellowship, xiii, xvii, 18, 60, 95

feminism, xvi, 2, 5, 23-26, 74, 84

Fildes, L., 94

finance, 56, 80-88

first principles, 9-10, 39-42, 44, 56-57

fitness, xiii

Flanagan, B., 121, 131, 137-138

flat organization structure, 114

focus, xiii, 11, 18, 70

Follett, M., 139

forgetting, 126

forgiveness, xi- xii, 22, 34, 41, 50, 53-55, 58, 60, 70, 73, 89, 121

forgiving
  definition, 123-125

Forgiving the Unforgivable, 131, 138

formal education, 5, 9-10, 19, 26, 29, 74, 78, 81

formal organization, 140

Foucault, M., 139

four spiritual principles, the, 41

fragmentation, 90

Francis, L., 60, 99

freedom, xvi-xvii, 58, 83, 97, 140
  of association, 75
  of conscience, 94

French, W., 7, 16, 139

Fullan, M., 139, 141

future, the, 28, 34, 37-101, 140
  of education, 66
  of leadership, 140-141

G

Gairdner, W., 2, 4, 6

gambling, xvi, 3, 25, 37, 55-56

gays as a visible minority, 3, 25

Geering, L., 90, 100

gender issues, 2, 24-25, 140

gene therapy, xi

generosity, 60, 91

Germany, 1, 10, 38, 80

Giles, T., ix

Giroux, H., 139

Glaser, B., 7, 16, 139

Glavish, A., ix

global condition, the, 1-6, 10, 15, 26, 28, 37

glory and God, xvi, 14, 22, 25, 76, 86, 91

good and evil, 18, 59, 103

Goodlad, J., 60, 100

gossip, 41, 74

Gourley, J., ix

grace, 22, 34, 53, 60, 96

Greek, xii, 49

Greenfield, T., 139

Greenleaf, R., 60, 99, 140

Griffiths, D., 139

"guaranteed existence," 44

guilt, 34, 66, 95

H

"habits of the heart," 59

Haines, J.S., ix

Ham, 43

hand/head/heart, 70

Handy, C., 61, 100

Hansen, D., 60, 100

happiness, 97

harassment, 26, 78

Harvard College, 88

Harvey, T., ix

heart, xii, 111-112, 114

Heaven, xii, 21, 53, 107

Hebrew, xii, 22

Hebrews, 111

Heller, D., 60, 100

Henderson, A., 16

Henderson, P., 48

Herman, S., 42, 100

Hess, R., 121

Hill, A., ix

Hippocratic Oath, the, 79

Hitler, 43

hockey, xiv, 47-48, 69, 72

Hodgkinson, C., 7, 16, 140

"holier than thou," 45

Holmes, M., 101

"holy hilarity," 48

Holy Spirit, the, 44, 58, 73, 77, 89

homosexuals, 2, 8

honesty, 18, 63

Hong Kong, ix, 19, 30-31, 80, 84, 85, 87

Hong Kong Council for Educational Administration (HKCEA), ix, 30

hope, 59, 91

human relations, 7, 10, 29, 83, 139

humility, 22, 58, 98

humour and God, xiv, 67

Humphrey, H., 10, 16

Hutton, J., ix

hypocrites, 89

I

"I don't need you for my self-esteem," 15

"I don't recall that," 14

"I would hate to be raising kids," 83

ice hockey, xiv, 47-48, 69, 72

imagery, 89, 140

immigrants, 92

implications for theory and training, 88

in loco parentis, 44

"inclusive," 5

Independent Commission Against Corruption (ICAC), 80

India, 38

"Indigenous Perspectives of Educational Management, 141

individual versus the group
  Christian viewpoint on, 42-43, 56

indivisible values, 39-42, 44, 56, 91

influence, 103

informal education, xii, 5, 81

informal organization, 140

innovation, 115, 117

Inquisition, the, 55

institutional dependency, 97

integration, 18, 58, 132

integrity in leaders, 92, 98

intellect and faith, xvi

Inter-American Society for Educational Administration (ISEA), 30

internal locus of control, 39-40, 56

intuition, 18, 39-40, 69, 95

Islam, 50

Israel, 22, 38, 112

Italians, 75

J

Jackson, P., 60, 100

James, 33

James 1, 63, 74, 111

Japan, 43-44, 55, 80

jealousy, 97

Jericho, 46-47

Jesus, xiii-xiv, 8, 20-21, 23, 42, 54, 58-59, 77, 93, 95, 99

Jews, 20, 22

job evaluation system, 114-115, 117

job termination, 115

Joseph, 20

Joshua, 112

joy, 60

Judaeo-Christianity, xv, 9, 19-20, 26, 76

Judaism, 50

Judas, 21

justice, 125, 128-129
  in conscience, 32, 56

K

Kellogg Foundation, 121

Kelly, A., 10, 16

Kidder, R., 11, 16

kindness, 92

Klassen, D., iii, ix, xii, 60, 97, 100, 121, 140

"know one's place," 79

knowing, 140

knowledge, attitudes, and skills, 56

Knox, I., 60, 100

Koestenbaum, P., 8, 16, 140

Korea, 80

Kuala Lumpur, Malaysia, 141

L

labour/management relations, 111-120

Lakomski, G., 140

language, 48, 51-52, 82, 90, 98

law, 4-5, 24, 26, 55-56, 113

laws of God and laws of humans, 26, 89

leadership, 7-16, 119-121, 139-141
  as fleeting, 39
  as not necessary, xiii, 38
  as service, 22, 32, 42, 55-60, 68, 71, 77, 91
  change and the future of, 140-141
  deceit in, xi, 80, 93, 95
  history of, 139-140
  one day at a time, 96
  "playing hardball" realm of, 32-33, 56-58, 87
  positive and negative perspectives, 11-15
  "routine" realm of, 32-33, 56-58, 87
  telling lies, xi
  trait theories of, xiii, 29
  women in, 48, 77, 82

"leadership from afar," 61

leading and a forgiving environment, xii, 121

Lee, D., 60, 100

Lee, Fr., ix

legacy of family, 44

legal, 129

Leithwood, K., 101

lesbian, 8

Leviticus, 111

Lewis, C.S., 50, 60, 100

Lincoln, 16

listening, xii, 111-112

Local Educational Authority (LEA), 84

logic, xv

Lord, the, x, 107-110, 112-113

Lord's Prayer, the, xv, 47, 107

love, 60, 63, 72, 91, 103, 108, 110, 113, 130-131

"loyal opposition," 70

loyalty, 63

Lucifer, 76

luck, 95

Luther, M., 51

Luton, Beds., England, 30

lying, 91

M

maintenance, 70

management, 139

Marcuse, H., 139

marriage, 59

Marx, K., 139

Mary, 20

Maslow, A., 32, 35, 56, 100

Matthew, 107

Mayo, E., 7, 16, 139

McCullough, M., 138

McDowell, J., 88, 100

Mead, M., 139

media, 2, 26, 63,116

mediator, 98

meditations, 97

men's support groups, 5

mercy, 22, 107

Messiah, 20

metaphor, 7, 29, 140

Mexico, 38

Mills, A., 26, 35

mind, soul, and brain, xii

"misery loves company," 43

missionaries, 9

moderation, 18, 62

modesty, xvii, 22, 87

Mohammed, 50

Monash University, 30

"money talks," 13

moral, 121-122, 128-130

moral relativism, 7, 84

morale, 92

morals, 32, 56, 89
  and the 1960s, 27

Morgentaler, H., 99

Moses, 22, 112-113

motivation, 140

Mount Sinai, 22

multiculturalism, xvi, 27, 43, 75, 78, 82, 90

multifaith, xvi

"muscular Christianity," 48, 72

Musella, D., 101

mystery, xv, 47, 92

myths, 12, 46

N

narrative, 52, 70, 77, 140-141

National Association of Secondary School Principals (NASSP), 30

national goals, 92

natives, xiii, 3, 5, 64

needy, the, 92

Nemec, S., ix

neurosis, xvii

New Age, 38, 84, 88, 94

New Brunswick Principals in Council, 30

new meanings for "job," 141

New Nature, 62

New Testament, 20

New Zealand Council on Educational Administration (NZCEA), 29-30

Newton, E., ix, 139

Nielander, W., 99

Noah, 43

Noble, T., ix

nontechnical remedies, 87

North America, 5, 38, 64, 75, 84-85

North American Free Trade Agreement (NAFTA), 38

Numbers, 112

O

"of Christianity," xiii, 47, 53-54, 90

Ohio State University, 70

Ojala, P., ix

Old Nature, 62

Old Testament, 20, 46-47

Oliveira, A., ix

one public education system, 92

one-to-one personal relationship with God, xvi, 40-41, 48, 52, 58, 61-67, 73, 76, 86, 94

Ontario Association of Secondary School Principals (OASSP), 30

Ontario Council for Leadership in Educational Administration (OCLEA), 30

Ontario Institute for Studies in Education (OISE), 30

optimism, 59, 70, 79, 92, 94

order as key, xiii, 114

Organization Development (O.D.), 7, 29, 32-33, 56, 62, 139

organizational theory, 7, 29, 79, 87
  original, 79, 87

Ottawa, xiv

outcomes, 83

ownership, 103, 139

ownership of property, 75

Oxford, 85

P

"pack of rebels," 10

pain, 58

paranoia, 84, 98

Parsons, T., 16

partnerships, 5, 38, 78, 141

patience as key, 70, 98, 103

patronage, 82

peace as possible, 95-96

peer-review, xvi, 90

personalizing bureaucracy, 10, 41

pessimism, 94

performance measurement system, 114

Peters, R., 32, 34, 56, 99

Peterson, E., 89, 101

phenomenology, 139

Phi Delta Kappan (PDK), 30

Phillips, D., 10, 16

philosophy and God, xi, 77

physics and God, 46-47

Playko, M., 8, 15

"playing hardball" realm of leadership, 32-33, 56-58, 87

Poland, 38

polar opposites, 58, 60

political correctness, xvi, 5, 40, 64-65, 74-75, 94

politicians, 39, 59, 68, 97

"politricks," 97

pornography, 4, 25, 55-56, 78

positive thinking exercise, 94

Postman, N., 141

"postmodernism," 9-10, 60

power, xiii, xvi, 68, 74, 85, 97, 140

power and politics, 31, 58, 103

prayer, xv, 22, 41, 50, 62, 73, 95, 107

"Prayer of Saint Francis of Assisi," 108

prejudice, 5, 87

pride, 69

principle of equal worth, 3, 25

principles, xiii, 6, 40, 56-57, 75, 88, 111, 115, 140

prison inmates, 92

privatization, 10, 83-85, 135

professional and personal, 54, 59, 69, 73

professionalism, 66, 82, 140

"progress," 95

prophecy, 98

prostitute, 74

Protective Services, 120

Protestants, 51, 72-73

Proverbs, 63

Psalm 23, 107

psychoanalysis, xi, 94

psychomotor, cognitive, and affective development, 91

public and private sectors, 115
  Christian viewpoint on, 44, 56
  purposelessness, xvii

Q

quiet mind, 40, 45

R

racism and Christianity, 22

"realistic idealists," 59

reason, xvi

reconstructing history, 5, 43

Red Sea, 46-47

re-engineering administration, 9, 83, 140-141

reflexion, 140

reform, 37, 98, 141

religion, xvi, 23, 27, 50-52, 59, 74, 89-90, 95
  as man made, 52

reorganization, xii, 111-120
  charts of, 112-120

repent and reorganize, 111, 113

report cards, 9

respect, xiii, 34, 59, 116, 132

responsibility in Christianity, 91

restructuring, 28, 37, 83, 140-141

Resurrection, 21

revelation, xvii

Richards, M., 99

right and wrong, xvi, 91

righteousness, 22, 34, 41, 56, 70, 86, 107

Ripple, R., 1, 6

risks, 44, 73

Rizvi, F., 29, 35

Romania, 38

Romans, 21

"routine" realm of leadership, 32-33, 56-58, 87

Roszak, T., 52, 100

Russell, B., 71

Ruth, 67

S

sacred and secular, xiii, 11, 45, 62

Saint Francis of Assisi, 108

Sarah, 67

Satan, 76

satisfaction, 140
"saving face," 44
Scali, J., ix
Schein, E., 139
Schmuck, R., 139
scholarship, xvi
Schön, D., 140
school curriculum, 78
school improvement, 140
school violence, 67
science and God, xii, 65, 71, 77, 90
science/art/spirit, 70
scientific management, 7, 29, 139
Scott, F., ix
Sebesta, P., ix
Second Coming, the, 21, 76
secular humanists, xi, xiii, xvi-xvii, 19, 23, 26, 48-49, 54, 72, 77, 80, 86, 89, 91, 95
security, xiv
self-control, xiv
self-esteem, 15, 65, 93
self-managing, 141
self-will, 34, 47-48, 76
"sell their soul," 13
senior management, 114-120
Sergiovanni, T., 8, 16, 60, 100, 140
service, 22, 32, 42, 55-60, 68, 71, 77, 91, 140
service versus control, 12
Shak, W., ix
Shakeshaft, C., 140
sharing, 60
Sheen, F., xvi, 34-35
Sheldon, C., 23, 35
Simmons, P., ix
Simmons, T., 26, 35
sin, xv, 52, 74, 93, 112, 115
Sirotnik, K., 60, 100
Smedes, L., 121, 124, 126, 138
Smith, H., 59, 101
"social contract," 78, 80
socialism, 1, 26, 91
society, 130, 137
Soder, R., 60, 100
some Christian ideas, 103
some prayers and poems, 107
soul, xii, 66, 70, 76-77, 100
South Africa, 38
Soviet Union, 1, 10, 38
"speaking in tongues," 77
special needs students, 93
spirit defined, xii
"spiritual humanism," 63
spiritual hunger, 54
"spiritual sickness," xv
spiritualism, 52
Stopp, D., 138
Strauss, A., 7, 16
Stronks, G., 60, 100
strategizing, 92
structuralism, 7, 29, 139
studious, 56
subconscious, the, xi, 94

success, 117

"sugar-coating," 93

Sun, P., ix

Sunday school, xiv

supervision, 139

synergy, 66

systems, 7, 29, 139, 141

T

task, 70

taxonomy of educational administration, 90

Taylor, F., 7, 16, 139

teamwork, 13-14, 62, 111-115, 139

technology, 1, 17, 23-24, 51, 71, 78, 80, 85, 141

temporariness, 141

Ten Commandments, the, xiv-xv, 21, 26, 48, 53, 67, 93, 105

tenure, 13, 49

"the big picture," 77, 98, 141

"The Cross in My Pocket," 109

"The Doctor," 94

"the Fall," 59, 64

"the fighting saint," 39, 45-55

"The Great Debate," 48, 99

"the hounds of heaven," 98

"The Lord's Prayer," 107

"the narrative case," 52

The Shepherd's Psalm, 107

"the subversion of Christianity," xiii, 74

"The Teacher's Prayer," 110

theory, 29, 60, 87

thick description, 135

Third World, xii, 38

Thody, A., ix

Thom, Barbara, ix, xv

Thom, Bruce, viii-ix, xii, xv, 111, 113-114, 119-120

Thom, D., ii, 35, 139-140

Thom, J., ix

Thom, Margaret, ix

Thom, Mary, ix

Thom, S., ix

Thom, W., ix

"Thom Theorem," the, 34, 58
  Corollary 1 to, 58-59
  Corollary 2 to, 58-59, 87

Thom's "Educational Leadership with CONSCIENCE" (TELC) Model, xii, 6, 28-34, 55, 57-58, 61, 70, 90, 140 (*figure*, 32)

Thom's "Leadership with Christian CONSCIENCE" (TLCC) Model, xii, 6, 55-74, 79, 87, 90, 92, 111, 140-141 (*figure*, 56)

Tippy, xv

to practice what one preaches, 141

Toffler, A., 141

tolerance and acceptance
  Christian viewpoint on, 43-44, 56

Torrey, R., 88, 90, 101

Total Quality Management (TQM), 13

tough minds, 59, 67, 92, 96

Townsend, R., ix

training, 111, 113, 117

training to be tolerant, 93

Trinity, the, 45, 77

trust, 13, 18, 58-59, 98, 129, 136

truth of Christianity, 45, 51

twelve-step program, 74

Tzu, S., 35, 101

U

uncertainty, 141

unchristian behaviour, 23, 50, 54, 64, 72, 86

unconditional love, 60, 63

understanding, xiii, xvii, 56, 73

unions, 28, 115

United Church, 47

United Kingdom Advanced (A) level examinations, 84

United States, 5, 29, 38, 44, 66, 95

universality, 91

University Council for Educational Administration (UCEA), 29

University of Alberta, 30

University of British Columbia, 30

University of Chicago, 30

University of Hong Kong, 31

Updike, J., 97-98, 101

V

values, 6, 28, 32, 56, 140
  indivisible, 38-39, 44, 56, 91

values' crisis, 28, 71, 74-75, 78

Vargas, M., ix

vertical equity, 4, 27

victim, 5

violence, xiii, 5, 27, 67, 86, 91, 95

"visible" and "invisible" church, 52

visible minorities, 3, 25

vision, 110

Vogel, L., 60, 101

voice of God, 31

volunteerism, 92

W

"wake-up calls," 71

Walker, K., ix

Walker, W., ix, 88, 101

war, 122, 130

weak minds, 9, 67

Weber, M., 7, 16, 139

Weick, K., 7, 16, 139

welfare, 3, 25

Wellins, R., 139

"Weltanschauung," 141

Western world, the, 87

"What can I do for you?," 76

"What would Jesus do?," 23, 73

White Anglo Saxon Protestant (WASP), 8-9, 43, 63-66, 87

Wilkinson, J., 99

will and conscience, 34

Wilson, S., ix

"wimp," 9, 50, 66-67

Wing, R., 32, 35, 56, 101

wisdom seeks knowledge, 60-79

wit, xii, 59

women's movement, 37, 63-66, 84

wonder, xiii, 59, 97

work ethic, the, 85, 92

World Educational Crisis: A Systems Analysis, The, 31, 35

Wynne, E., 60, 101

Y

Yang, 15

Yin, 15

Ying, Y., ix

YMCA, xiv

Young, S., ix

young law offenders, 8

Yugoslavia, 38

Z

"zero tolerance," 5, 43, 78

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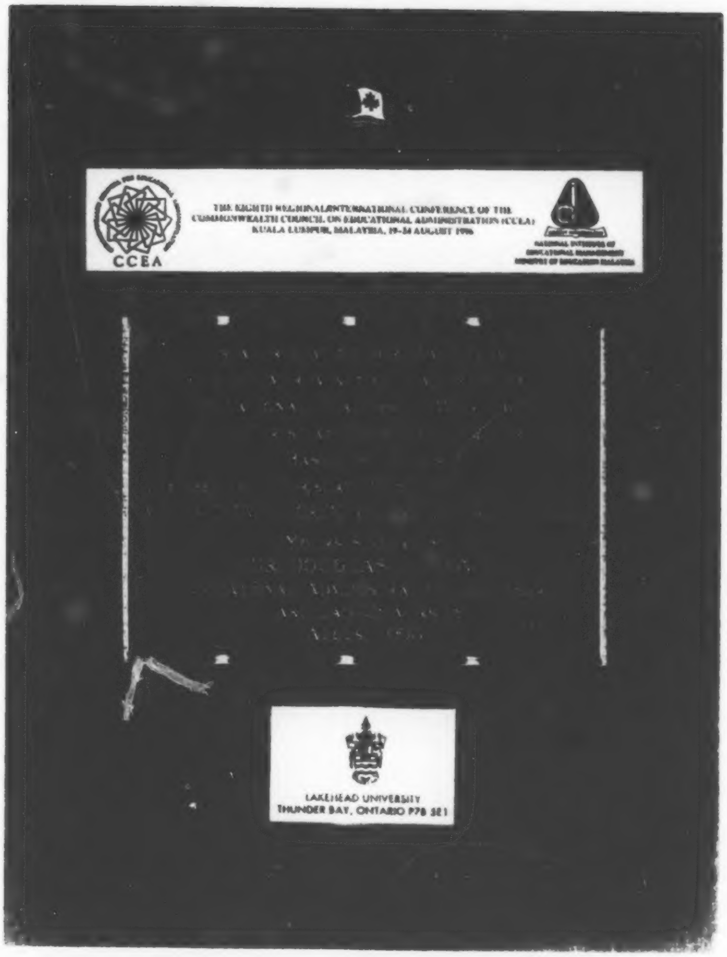
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LEADERSHIP WORLDWIDE: The Christian Conscience Factor is a timely, courageous, and forceful scholarly work. Amid postmodern society, family, and education with trendy technology, secularism, welfare, gambling, alcohol and drugs, pornography, and cost-effectiveness, Dr. Thom expands material from his previous writings to provide a fresh and spirited viewpoint of Christianity and its role in leader conscience.

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DOUGLAS THOM (PhD, University of Toronto) is an Educational Administration professor at Lakehead University, Thunder Bay, Ontario, Canada. He is considered in the forefront of the trailblazers in his discipline, nationally and internationally. Among his achievements are an award-winning doctoral dissertation , founding Director of the University of Hong Kong Advanced Studies in Educational Management program, an editorship for the Canadian Society for the Study of Education, Fellow of the Royal Society (England), Honourary Associate of the University of New England (Australia), and numerous publications including the books *Education and Its Management: Science, Art, and Spirit* (with Daniel Klassen, **1988**) and *Educational Management and Leadership: Word, Spirit, and Deed for a Just Society* (**1993**). He was one of two Commonwealth Council for Educational Administration (CCEA) nominees for a 1996 Commonwealth Foundation Fellowship. His invited addresses include presentations in Toronto, Hong Kong, the West Indies, and Malaysia.

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